

THE TRUE
ORIGINALL
OF THE
SOVLE.

Proving both by divine
and naturall reason, that the
production of mans Soule is
neither by creation nor pro-
pagation, but a certain meane
way between both.

Wherein the doctrine of originall
sinne, and the purity of Christs In-
carnation, is also more fully cleared
then hath been heretofore
published. *colmd*

By H. W. B. D.

P S A L. 139. 14.

*I will praise thee, for I am fearfully and won-
derfully made; marvellous are thy workes,
and that my soule knoweth right well.*

LONDON,

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head-Alley. 1642.

ORIGINAL

SOVEREIGN

Proving itself by divine

and natural reason that the

production of man is

directly connected with

the divine mind

and is not a mere

Whence the doctrine of our

innate and eternal truths

is shown to be

the foundation of

all knowledge

By H. M. D.

P. 1. 179

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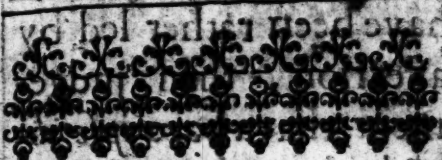
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TO
THE RIGHT
HONOURABLE
WILLIAM FENIS,
 Viscount Say and Sele,
 Master of the Court of
Wards and Liveries,
 and one of his Ma-
jes most Honou-
rable privie
Councell.



O great is
 the unhap-
 pinesse of
 our times,
 right Ho-
 nourable, wherein men
 A 2. have

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THE EPISTLE

have been rather led by affection, than judgement, that a bare *ipse dixit* hath with most men easily gained the authority of a truth. Hereby able wits have been discouraged, Arts have lost much lustre, and the World more light.

This ensuing Treatise, being a poore Orphant, that it might be secured from such prejudice, the Epidemical distemper of our times, I thought best humbly to shrowd under your Honours protection, to the intent also

that

D E D I C A T O R Y

that they who will not
receiue a naked truth for
it selfe, may embrace it
for the beauty it shall de-
riue from so noble a Pa-
tron. Vouchsafe then,
Right Honourable, as to
accept it, together with
this my humble and
thankfull acknowledge-
ment (the best coine I
have) of all your favours
toward my selfe & stock
whence I sprang ; so to
pardon my boldnesse in
interrupting you.

The God of the spi-
rits of all flesh, blesse
your Lordship, your ho-

A 3 nou-

THE EPISTLE, &c.

nourable Lady, & hope
full of spring, in the fa-
nesse of the earth, and
dew of heaven, and after
lead you to that place
where the spirits of just
men, made perfect, take
sanctuary, which shall be
the daily prayer of


Your Honours in all

humility to be commanded,

ELIAS PAEMER



To the Reader.

 Hether this Treatise
(composed by M^r.
Henry Woolnor)
were to satisfie him-
selfe rather, or the curious
world, I cannot say. He was
early arrested by sudden death,
that sent him hence a prisoner
to his grave: These papers
(containing his Essay of the
Soules originall) were brought
to mine hands, for their birth,
all the interest I shall challenge
therein: A discourse that may
be as profitable, as it is desira-
ble, though in it selfe very sub-

To the Reader.

time and remote from the senses, get levelled to the plainest capacity, that none, I hope, will depart it unresolv'd.

To speake any thing of this subject definitively, is as farre beyond mine intentions, as my businesse, but shall as best becomes me, humbly submit to the censure of the learned; whose counsels and encouragements gave not only being, but lengthned out mine intentions toward the Presse. As for others whose indigested notions cannot admit of such a speculation, nor can therefore be competent Judges in a matter beyond their sphere, let them be sober; as God distributes to every one, *as much as will*, a measure of, or in the faith. Farewell.

Rom. 12.

ELIAS PALMER.



The Contents of the severall Chapters hand- led in this Treatise.

Chapter.

1. **THE** Use of this Treatise,
and how it is to be handled.
2. Whether the originall of the
soule may be perfectly knowne
in this life?
3. Diverſitie of opinions about the
nature and the originall of the
soule.
4. The state of the question pro-
pounded, with the chiefe diffi-
culties on both sides.
5. The meane chosen, and the que-
ſtion resolved.
6. Scriptures to prove the ſoules
immediate creation, answered.

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26. Reasons from the nature of generation.
27. Reasons from the nature of the soule.
28. Rea-

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A



A
TREATISE
PHILOSOPHICALL,
Containing
The true Originall
of the SOULE.

*Wherein is laboured to prove
both by divine and naturall
reason, that the production
of mans Soule, is neither by
Creation nor Propagation,
but a certaine meane way be-
tweene both.*

CHAPTER I.

*The use of this Question, and how
it is to be handled.*



AMong the many intri-
cate questions wherein
the Church of GOD
hath almost lost it selfe in this
last

The diffi-
culty and
necessitie
of this do-
ctrine.

last age of the world, there is none more difficult to know and more necessary to be knowne, than that which concerneth the *Soules originall*. The difficulty appears in that so many worthies who have entered into this Labyrinth, could never yet finde a cleare way out of it againe. The necessity, in that there are so many necessary points in divinitie depending upon this, which cannot be well cleared without it, especially the doctrine of *originall sinne*, and the immortality of the soule, which are two of the maine principles of Christian Religion.

The possibility of knowing it.

But some perhaps will say, who then shall undertake that which no man ever yet could performe? It is true indeed, I say so too: and so in a manner say all. And thus under a colour of modesty and humilitie, wee are all hindered from seeking that which happily might otherwise-

therwise be found. I reply therefore on the contrary, why should we not attempt it. They are not alwayes the learnedst men that find out the greatest mysteries: neither are they alwayes the greatest men, by whom God bringeth the greatest things to passe. Sure I am, the promise is made to the godly, not to the great; & it is Gods usuall course to produce the greatest effects by the most unlikely instruments, that the power and praise may be of God, and not of man. Certaine it is, there is a truth if we could find it: For God will prove himselfe true, though every man be a lyar, and therefore if any mistake be, the fault is in our selves. This I hold as one principle. Againe, looke what God hath spoken in his Word, the same he hath wrought in the world: he doth not say one thing and doe another: but his word & his works agree;

Ioh. 7. 17.

2 Cor. 4. 7.

Rom. 3. 4.

agree, and thus I hold as a second principle. Lastly, I doubt not but in this controversall age God is about to refine the Christian Religion, and to reveale secrets that have beene hitherto hidden: and seeing many other mysteries are daily cleared, why should not this also? seeing that God which giveth an heart to undertake, can give power to performe; let men say & thinke what they will, I shall not therefore faile, through his assistance, to doe my best indeavour.

Curiositie
to be avoided.

Two extreames notwithstanding I confesse are in this matter to be avoided: Curiosity and Negligence. First, Curiositie. It is strange how mans nature is affected to noveltie, so divine a thing is knowledge, that even innocency it selfe was ambitious of it; it cost *Adam* a fall, as we know. Neverthelesse, secret things belong to God, and onely things revealed to us and our children

Deut. 29.
29.

children. Where God hath not a tongue to speake, we may not have an eare to heare; when he is sparing in revealing, we must be sparing in enquiring; forbidden fruit may not be tasted; and when God hath set us limits, we may not passe our bounds, least we die; Being creatures we must submit our selves to our Creator: and if we will be Christians, faith must satisfie where reason cannot. And good reason there is it should be so, both for our humiliation and triall. To *humble* us when we shall see our reason non-plust, even in matters of greatest consequence, and to try our faith in mounting above reason, when it shall appear that wee rely more upon Gods word then our own fancy. Now that the soule is immortal, and that all men are stained with originall sinne; are things most certaine, for the Scripture plainly affirmes them: And if the
originall

Gen. 2. 17.

Exod. 19.
12.

originall of the soule be doubtfull, yet even reason teacheth, that it is altogether madnesse to reject a certaine truth for uncertaine. Justly therefore is their curiosity to be condemned, who are wondrous inquisitive to know whence the soule came, but care not at all whither it goes. Indeed desiring to see cause of doubting in the one, that they may have the more libertie to be carelesse in the other.

Cautions
to be ob-
served.

Yet is not this so to be understood, as if we were not to seeke after any thing, but that which is manifest in the Scripture, for so we shall not need to seeke at all. Neither is every question curious, which may seem to be so: but that indeed is a curious question, which is either needlesse, or not revealed. Nor how needfull this present question about the soules originall is, no man doubteth, the onely *quere* is, whither

whether it be revealed or no; and indeed many thinke it is not. But besides that all things are not revealed at once; we must know that God reveales things two wayes: either by his word, or by his works. Now as many things are not to be found in the booke of the creatures, are yet manifest in the booke of the Scriptures. So many things that are not mentioned in the word, are yet manifest in the works of God. It is our dutie therefore to search both. But divine things are to be sought especially in the former, and naturall (as this is) in the latter, yet still comparing both together. If therefore this truth can be found in either, then it is revealed: neither can we say, it is a secret, untill both be thoroughly searched. And because there is a depth in both past finding out, therefore we must exercise our selves in them day and night; and

and never leave searching, I
meane for things needfull, so
long as the world endureth, and
in this cause where God is spa-
ring in revealing, it is to make us
the more diligent in searching
and enquiring.

For as Curiosity on the one
hand, so negligence on the o-
ther is also to be avoided. And
not onely in regard of those fun-
damentall doctrines which doe
so neerly depend upon it, the o-
verthrowing of which would o-
verturue all Religion; but also
in regard of the godly them-
selves, both to stay their minds
in this wavering age, and to cut
off those doubts and unbeseem-
ing motions, which through Sa-
thans malice, and our owne cor-
ruption are too apt to arise even
in the hearts of Gods best chil-
dren; and lastly, to stop the
mouths of wicked men and A-
theists, who are ready upon all
occasions to blaspheme God,
and

and make a mocke of Religion. For the shunning of such difficulties as these, under a colour of modesty, and to avoid curiosity, or the like, gives them occasion of suspicion, that there is some secret fraud which we are afraid to discover, in all points of controversy therefore so much as is manifest in the word. I certainly beleeve, though reason scemes against it, and withall I know that it is not for me to question the doctrine, but to blame mine owne ignorance, and so set my selfe to search, not because I doubt, but because I doe beleve the truth. And this we may and must performe as well for our owne satisfaction, as the edification of others.

Neither may the difficulty discourage us, but rather whet on our diligence so much the more: wherein for our comfort, so long as we maintaine that the soule is so produced (whither immediately

ately from God, or mediately from man) that it is of an immortal nature, and yet stained with originall sin, according to the Scriptures: what ever we determine of the manner, we are out of danger of heresies, though perhaps subject to errors. Neither yet may the feare of being censured for presumption or curiositie, hinder the sober search of it, which though it cannot justly for the former reasons, yet can hardly be avoided: not onely because some lazy persons would gladly free themselves of that labour, by calling it curious, but also considering the intricate nicenesse of it, which is such indeed: as may seeme to be handled curiously, and yet without curiositie: yea, curiousitie it selfe is no curiositie in such a curious (though necessary) question. Wherefore taking Philosophy on the one hand, and Divinitie on the other hand, to leade me,

me, & craving the light of Gods Spirit to direct me, I will set my selfe unto it : resolving so God may be glorified, not much to care who is offended.

CHAPTER II.

Whether the originall of the Soule may be perfectly knowne in this life.

BUT before I proccede any further, I must preadmonish my Reader, not to thinke to attaine perfect knowledge herein in this life : nor yet to thinke it strange that he cannot. For how doe we thinke it is possible to know how the soule is made before it is : when we cannot conceive what it is after it is made : For albeit we know it is a spiri-
mall substance, truly subsisting, yet what manner of metaphysicall matter, it is impossible for any man to conceive. Nor seeing
we

we doubt not but that we have soules, though we know them not, and are no whit troubled that we doe not know them: why should we doubt, or thinke it strange, because we cannot finde out their originall, which must needs be harder than the other.

Reasons
why the
Soules o-
riginall
cannot
perfectly
be known.

Yet least this ignorance should more trouble than the knowledge will doe us good (if reason will be satisfied with reason) I will make it appeare, that it is not onely reasonable so to be, but impossible it should be otherwise: For first there is no perfect knowledge to be had of any thing in this life. Whatsoever hath any being, hath such a secret dependance on God, the first being as no man is able to comprehend. And if it be so in those things w^h are best known unto us, how much more must it needs be so in those things which we have least knowledge of.

Second-

Secondly, the soule is a spirit,
and spirits are ever more diffi-
cult to judge of than corporall
substances: not being subject
to sense, as anon we shall see.
Thirdly, the soule is an incom-
pleat spirit, being but part of a
creature. And therefore more
difficult to be knowne: for as is
the thing knowne, such is our
knowledge of the thing, if that
be imperfect, our knowledge is
imperfect also: and therefore by
like reason, the soule being an
incomplete spirit, we can have
but an incomplete knowledge
of it. Fourthly, this question
concernes the existence of the
soule. Now the existence of any
thing is harder to know then
the essence, and consequently
those questions that concern the
existence are more difficult then
those that concerne the essence.
And therefore if it be impossible
for us in this life perfectly to
know the essence of the soule,

What
knowledg
men have
of spirits.

it must needs be so much the more impossible to know the originall.

And to make yet this more plaine to every mans apprehension, let us a little compare the faculty of knowing with the nature of the things to be knowne. For as the consideration of the faculties of spirits, doe not a little helpe to finde out their natures, so by the nature of the soule, we shall better judge of this faculty of understanding. And first, touching the whole man: we know that man is a mixt creature, consisting of two natures, soule and body, which are sweetly united to make up one compleat creature. The body indued with senses to receive the images of all corporall things: and the soule furnished with a faculty of reason, which apprehending those images, doth discourse and draw consequents from them, according to its own ingenerate

ingent principle of reason, whereby it gets knowledge of causes and effects, which sense cannot attaine unto. This being the onely naturall way of mans knowledge. Hence it cometh to passe, that when we come to discourse of spiritual matters, the knowledge of which, lyes not through the senses, but is gotten onely by the rational power or force of reason that is in man. We are put out of our naturall accustomed way, and so being halfe lost, wee wander in uncertainties without any perfect knowledge, or such as might content the nature of man. And thus I take to be one reason why we are so dim-sighted in spiritual things.

Again, to come more closely to the nature of the soule: we know that whatsoever excellencies are in inferiour natures, are much more and much more perfectly in those that are superiour.

These rules
knowledg
of it selfe.

riour. Whence is it that the perfections of other creatures are much more perfectly in man, and chiefly in the soule of man. And those vertues which are in mens soules, are after a more excellent manner in Angels: and all perfections most perfectly of all in God. Now as their natures are, so also are their faculties, and therefore in like manner the knowledge of inferior natures, is comprehended by the superiour, but never the superiour by the inferior: it is known properly and naturally. For because the soule knowes by certaine spirituall Ideas, or abstracted species, which being grossely taken from the senses, are perfected by degrees, as they come neerer the soule: hence it is that the knowledg of things (according to the manner of our knowledge) is a more intellectuall apprehension of them; and so of an higher nature than the things themselves.

themselves that are knowne. Whence it appeareth that it is impossible for the soule to know it selfe properly or perfectly, yea, or so well as it can inferiour natures.

If it be said, if the soule be thus ignorant of it selfe; how then doe men know Angels, & both men and Angels God, being superior natures?

First, Although the soule cannot know it selfe, according to that proper and naturall way of knowledge, whereby it knoweth other things, yet it knoweth it selfe by *reflexion*, that is, by beholding its owne image in the effects as it were in a glasse: but this knowledge is but a shadow in comparison.

Secondly, I answer the soule knoweth Angels, and both men and Angels, & God two wayes: First, by the *inferiour*; secondly, by the *superiour* it selfe. By the *inferiour*: so by consequents

I.
Reflexion

2.
Compari-
son,

3.
Infusion.

To know
that which
knowes
impossi-
ble.

of reason drawne from sensible things, we conceive something of spirits, both our owne soules and Angels: and by the image of God in his creatures, we conceive something of him also. But especially we know the superiour by the superiour it selfe. And so both men and Angels know God by union with him; that is, by the working of his holy Spirit abiding in us; of which nature is that immediate vision of God which the Angels enjoy in heaven, and the Saints somewhat taste of on earth.

By this which hath been said, it appeareth, that properly to know that by which it knows is impossible for any creature: because to know that, is to be above it selfe: and to have that which it hath not. This therefore is proper to God alone, whose essence and knowledge is both one: and all other natures by the superiour comprehend

hend the inferiour. As for example, we see in the senses (for as the sense is, so is the understanding) the eye sees: but it cannot see that it sees. Beasts know, but they know not that they know: they know by sense those things that are inferiour and subject to sense, but how they know, that is, by sense cogitative (the highest perfection of their nature) they know not. For that is to be comprehended by a higher perfection, that is, by reason, and thereby indeed men know how they know: but how they know that, even themselves doe not know, otherwise then by the effects and by way of reflexion; but the thing itselfe, that is, the essence of the soule, the soule it selfe cannot properly know.

Yet we must know that we know our soules better then beasts doe themselves; and no doubt Angels themselves better

B 4

than

Every nature as it is more excellent, proves it selfe and the inferiour.

Why God
knows all.

Why man
knows not
all secrets
of nature.

than we doe our selves : and
God who is above all knoweth
himselfe absolutely and perfect-
ly ; because his nature is of that
height, that essence and know-
ledge in him are all one. Thus
we see the reason why God
only can perfectly contemplate
himselfe, & every other creature
as it comes nearer to his nature,
can thereby contemplate itselfe,
and those which are inferi-
our. And hence it is that man
who is a creature consisting of
soule and body, can by his soule
contemplate elementary natures,
but for as much as his soule is al-
so united to a body, which is
part of himselfe, he cannot per-
fectly know the secrets of na-
ture, even in these corporall
things. Whence no doubt it is
that a man may find his reason
non-plust in so many workes of
nature. But the Angels being
altogether of a spirituall nature,
may have perfect knowledge of
these

these inferiour natures (I meane
as they are in themselves, not as
they are virtually in Gods for so
he onely knowes them perfect-
ly) and yet they cannot perfect-
ly contemplate themselves, no
nor our soules neither, because
they also are spirituall like them.
And hence also it may well be
that Angels cannot know mens
thoughts, as is manifest in the
Scripture. Much lesse then can
man have any perfect know-
ledge of his soule, and much lesse
the Originall. No although he
were not joynd to a body, un-
lesse he had another spirituall
nature above the soule, yea, a-
bove Angels, by which hee
might looke downe upon it,
and so discern all those difficul-
ties which now he cannot com-
prehend. Even as by these soules
we can looke downe upon infe-
riour creatures, and judge of ele-
mentary creatures in the world;
For as love, so knowledge doth

Why An-
gels canot
know our
thoughts.

Why man
not know-
ing his
soul, much
lesse the o-
riginall;

descend, and therefore if we had
such superiour soules, yet then
we should find as much difficul-
ty in them also.

Here therefore it is to be no-
ted, that no nature (excepting
Gods) can know it selfe perfect-
ly, so neither properly, but as it
were by way of reflexion. For
even as the eye, though it be-
holdeth all other things, yet it
cannot see it selfe, unlesse in a
glasse, so we cannot know our
owne soules, but as it sheweth it
selfe in the workes as in a mir-
rour, so that as by it wee know
other things, so by other things
we come to the knowledge of it,
which must needs be an imper-
fect shaddow, and indeed not so
much as a shaddow of perfecti-
on. And herein it beareth the
image of God in a speciall man-
ner, who cannot be knowne pro-
perly, but only by his creatures,
rather what he is not, then what
he is. So that as it is proper to
him

him alone, who is the perfection of all natures to know all things: so he only can properly and perfectly know both them and himselfe.

Some perhaps will say, if it be a thing that cannot be knowne, then it is in vaine to enquire after it. I answer, that though the knowledge of the soule be very difficult, especially the originall of it, and though it be impossible to know it perfectly, and so properly as we know other things, for the reasons abovesaid, yet there is a competency and such as may give reasonable satisfaction to our nature, to be attained, and therewith we ought to rest contented. For though we can see no reason, yet if we see reason, why we should see no reason, reason it is we should be content without reason.

How far
the soules
Originall
may be
knowne.

C H A P. III.

Diversitie of opinions about the nature and the originall of the soule.

Strange
concerns
about the
soule.

I.
Aristotles
opinion.

THE truth of this ignorance will farther appeare, and also farther the point in hand, if we shall consider the many strange opinions that have been in the world, concerning the nature and originall of it.

First, *Aristotle*, that Prince of Philosophers, who being ignorant of the Creation, held that the world was eternall: did also maintaine that soules have been from eternity: but yet propagated from parents to children, the soule being in the seed potentially, though not actually: but whether it were mortall or immortal, as himselfe was not certaine, so his writings are very doubtfull: yet rather concluding that it was; howbeit, the first creation of nothing, is denied flatly.

flatly by him and all his followers.

Somewhat more tollerable than this (because it hath some resemblance of truth) is the fable of the Poets: that Prometheus made the first man of the slime of the earth, and being beloved of the gods, and sometimes taken up to heaven, he there saw the caelestiall Orbes to live and move by fire; whereupon he made bold to steale some of the heavenly fire to enlive his body, and so informed it with a living soule: whence it seemes came that opinion; that soules were made of caelestiall fire.

Others againe held, that Angels made all mens soules of spirit and fire: of this mind was Seneca; and long before him all Carproates was of opinion that they made the whole world. Also Menander; and others.

Others say, God made them of his owne substance, as Priscilianus

2.
Poets.

3.
That Angels made them.

4.
Of his own substance.

5.
Of the
soule of
the world.

liquell Seruants, and their fol-
lowers.

But as touching the matter,
most of the other Philosophers
were of opinion, that soules were
bred of the soule of the world,
which they imagine to be a ce-
lestiall substance or *quint-essence*,
of which they say the starres are
made, and so are incorruptible
and immortall, even as the bo-
dy is corruptible and mortall,
being compounded of the ele-
ments.

6.
Hypocras.

Notwithstanding *Hippocrates*
thought that the soule was in-
gendred of the heat or vitall spi-
rits, or els of the harmony of
the whole body, or (to speake
plainly) it was he could not tell
what.

7.
Galen.

That famous Physician *Galen*
also, held it to be either an ae-
riall body more then the ele-
ments, or els not corporall, and
yet carried by the animall spi-
rits as by a chariot.

Plato,

Plato, and his followers mainte-
 naine, that all foules were at first
 bred in heaven, of the diuine na-
 ture, and dwell hert, being in-
 dued with excellent sciences and
 vertues: but afterwards descen-
 ding from thence into mens bo-
 dies, as into stinking prisons,
 they are corrupted, and forget
 all their former knowledge,
 and when afterward by study
 and instruction, these celestial
 sparkes are againe kindled in
 them, they do onely recall or
 call to mind those things which
 they knew before in heaven.
 And farther they affirme, that
 if by veruious living, good
 workes, or some other kinde of
 purgation, after they are sepe-
 rated from their bodies, (for
 which cause it is like Purgatory
 was invented) they be purged
 from this corporall contagion:
 then they shall returne againe to
 heaue from whence they came.
 For thus doth Sathan seeke to
 obscure

obscure the truth with lies, when he cannot put out all light of nature.

9.
Origen.

Not much unlike this (and as it is like derived from it) was the opinion of Origen, who thought he thought as the Scriptures teach, that God created the soule of nothing, and not of any celestially substance, yet he saith that all soules were created together at the beginning of the world, as Angels were, and because they sinned in departing from God, they are since put into divers bodies, to be as it were their Jayles and fetters to imprisonment & clog them, more or lesse, according to the diversitie of their finnes. And that for this cause the world was made, that so these evill spirits might be bridled.

10.
Pythagoras.

No lesse, if not much more strange was that ~~metempsychosis~~ or transmigration of soules, which the Pythagoreans imagined, viz. that

that they passed at death out of one mans body into another, yea, into fowles, fishes, plants, without any difference, exercising their power in them, so far as in those natures could be manifested: and that accordingly as they had lived in one body more or lesse viciously, so they were received at death into a worse or better body. And in soethes the *Jews* themselves were somewhat infected with this opinion by the *Romans*, for they thought that Christ was *John Baptist* risen againe, or *Elishah*, or *Jeremias*, or some other of the old Prophets.

Yea, there have not beene wanting some heretickes of old, who following the opinion of the *Platonists*, have affirmed the soule to be of such a nature, as it can never be quiet, untill such time as it hath finished all manner of works whatsoever can be done in the world, of what na-

ture

Mat. 14. 2.
& 16. 13,
14.
Mar. 6. 14.
Luk. 9. 7, 8

13.
Certaine
Platonists
or *Pythagoreans*.

12.
Certaine
Tertullia-
nists.

ture soever, whether good or bad, by passing out of one body into another, through all sorts of creatures. And untill then, say they, it can never be thoroughly purged or be at rest.

Yet more, some have maintained that at death those soules that lived well, are turned into Angels, and those that have lived wickedly, become devils, as the *Tertullianists*, &c. And hence it is that we read of conjurers, who have killed men and children, that they might have their soules as their imps and familiar spirits, to command after their deaths; and such as one it is said *Simon Magus* was.

13.
Every man
3 soules.

Neither is there more diversitie about the nature, than the number of soules, for some are of opinion that every man hath three soules; a vegetative soule with plants, a sensitive soule with beasts, and a reasonable soule like unto the Angels, al-
though

though indeed they are but three
faculties or sundry operations of
one and the same soule in us.

Others againe thinke there
can be no lesse than two soules
at the least; the one sensuall, the
other rationall, the one mortall,
the other immortall; the one
propagated by the Parents, and
the other created by God. And
this ~~on~~ would prove from
the diversity and contrariety of
appetites and desires in one and
the same man, which he thinks
cannot be in one and the same
individuall nature.

Some others yet more groffe-
ly have affirmed that every man
hath indeed two soules, the one
made of the substance of God,
and the other of the substance of
the devils. These were the *Ma-*
nichæes, who held two begin-
nings; a good God, and an evil
God.

Contrary to these, and yet no
lesse unreasonable, is the opinion

14.

2 Soules.
according to
freedom
-in
and

15.

Manichæes.
17
Created
out of the
body.

18.

16.

Manichæes.
body

Diversitie
of opinions
amongst
Christi-
ans.

I.
Creation.

2.
Propaga-
tion.

17.
Created
out of the
body.

18.
Created
within the
body.

of that great Philosopher *Averroës* that there is one onely soule of all men that ever were or shall be in the world.

But leaving these Heathens and heretickes, with their heathenish and heremall conceits, as not worthy the confuting, let us heare the verdict of the learned Christians since Christ, who all with one consent affirme, that the soules of men are either immediately created by God, or else immediately propagated by man: yet herein also there is no small diversitie, for in either of these, there are two opinions, each differing from other.

Of those that maintaine the soule to be immediately created by God; some think it is created without the body of nothing, and then infused into it, by God after the forming of the body: of this mind was *Hillary*, Sec.

Others againe thinke it to be created within the body of the
con-

conceived fruit; which hath first
vegetative life; then sensitive;
and lastly, the reasonable soule
is created therein, and dwelt
therein; by the immediate
power of God only. Both these
have been confirmed by man-
ny of the best learned; especially
the latter, which is most com-
monly received as the truth at
this day.

Notwithstanding, others con-
tend, that although God at first
created *Adam's* soule of nothing;
yet ever since they have been
naturally propagated from the
parents together with the body;
so that as we have our bodies
from *Adam's* body, so our soules
from *Adam's* soule; but so as it is
immortal notwithstanding.

But of these some conceiving
it to be a corporall substance,
thought also that it was genera-
ted after a corporall manner;
which was worthily condem-
ned by *Austin* and others.

But

Propagated
naturally.

19.
Propagated
corporally.

10

Propagated
naturally.

11

20.
Propaga-
ted spiri-
tually.

21.
Propaga-
ted spiri-
tually.

August.
Epist. 157.

Lib. 2.
Cap. 56.

But those that held it to be a
spiritual substance, held also
that it was propagated spiri-
tually, the souls of the souls, as it
was light of light: And this
heretofore was upheld by
many of the most learned men
amongst the Christian Church, as
Socrates our witnesseth. Most of
the Doctors of the Western
Churches were of that mind:
So that it forthwith this opinion
was not commonly received as
among them there, as the other
now amongst us.
Lastly, there were some that
wavered between these two opi-
nions, not knowing which to
take, and of this kind was Su-
crastus and Eucherius, who
durst neither condemn those
that thought it was spiri-
tually propagated from the Parents,
nor yet those that held it to be
immediately created by God.
The one professing in one of his
Epistles that he could not find
any

Not gene-
rated.

-no all T
but one
of the

Not crea-
ted.

gated from *Adam*, or superna-
turally created by God.

If we say the first, it must needs
be generated of the soule, or of
the body; if of the body, then it
will follow, that it is by nature
corruptible, and so not immor-
tall. And if we say it is spiritu-
ally produced of the soule, that
seemeth contrary to reason, un-
lesse we should overthrow the
excellent nature of the soule;
for if it be a spirituall and imma-
teriall substance, indivisibly sub-
sisting by it selfe, how can it be
that one should ingender ano-
ther. Besides many other incon-
veniences would follow there-
upon, as afterward we shall see.

Now if on the other side we
say, that they are daily created
by God of nothing, besides the
oppositio that this hath to Gods
first institution of nature, where-
by all things were setled in a
course to increase and multiply
of themselves, and God hath re-
sted

Redd from the works of creation
ever since: it is no less opposite
to divinitie. For if this be true, it
cannot be conceived how there
can be any original sin without
impediment to Gods Justice.
Whence it is that not onely the
old Anabaptists, the Pelagians,
and our new Pelagians the Ana-
baptists, holding that the soule
is immediately created by God:
deny that there is any original
sin, otherwise then by imitation;
but even divers of the ancient
Fathers seeme to be of the same
minde; and not onely Hierome,
and Chrysostome, but as (Zanchy
witnesseth) this was the chiefe
reason that moved the chiefest
Divines, and most famous Do-
ctors of those times, to choose
rather to hold the propagation
of the soule, than to fall into so
many absurdities as follow upon
the former Doctrine. And as
they could not see how these
two could stand together; so

Originall
sin denied
by some of
the Anci-
ents.

Zan. de o-
peribus
par. 3. li. 2.
c. 5. thef. 1.

Not cleared by our
moderne
Divines.

1.

2.

3.

4.

neither can they, how it can be
seen, I say; I dare say farther,
themselves that hold this opi-
nion, themselves cannot see it
clearly; neither can they here-
in satisfy either themselves or
others. As appeared plainly,
first, because thoroughly urged,
they put it off, by accounting it
a curious question, and so re-
fraine diligence therein, under
a colour of modesty. Secondly,
they plainly confesse, they can-
not satisfie such. Thirdly, they
urge & exhort us to faith with-
out reason. Lastly, they name us
from searching after the origi-
nall, to make a good end with
it; and that indeed is good coun-
sell; but in the meane while, if
this opinion be contrary to the
truth, and staineth God by con-
sequence, they must give others
leave to doubt, and to dissent.
For as it is ridiculous folly to
neglect quenching, to finde out
who fired our house; so it is a
great

great quicknesse to lay it upon him that did it not.

For if the soule comes immediately from God, the question is, how we come to be defiled with originall sin; this infection cannot proceed from the soule, for if God created it, he maketh it exceeding good; and it is not good to say, God forsakes it before it sinnes, or it sinnes before it comes into the body, or God punisheth for anothers fault; a good soule for a mans sin.

Againe, it cannot be polluted by the body; for neither can the body be sinfull without the soule, nor yet if it could, could the divine nature of the soule be corrupted by the body; and if it could be, yet not with originall sin.

Neither can it be by the union of both, for that is done by God. And how can it possibly stand with Gods Justice, to put a new created soule that is good and

1.
Not by
the soule.

2.
Not by
the body.

3.
Nor by
union.

without sin, into such a condition, as wherein it shall be straight way liable to eternall damnation, for the fault of another, that doth nothing pertaine unto it? or how can it belong to a good soule newly created of nothing, that not a soule but a man some thousand yeares since sinned? Neither will it avale any thing to say: it is created in the infusion, and infused in the creation: for that is all one as if we should say in plainer words, Its made in the marring, and marred in the making: for being a spirituall substance, and nature distinct from the body, if it come from another principle, it must have a proper existence of its owne, before it can be made part of another; and if not in time, yet in nature I am sure, it must first be, before it can be united to the body. Neither can it helpe to say: it is Gods decree; for that cannot be proved, and being

ing unjust, is most justly disproved.

But the last and best refuge is, that originall sin passeth neither by the soule, nor by the body; but by the offence of our first parents, who standing in the roome of all their posteritie; as looke what gifts they received, was no lesse for their posteritie, than for themselves: so what they lost, they lost also for their posteritie: And therefore in the instant that God createth soules, although he creates them good, yet for *Adams* sin, he deprives them of those supernaturall gifts, which otherwise they should have had: which deprivation although it putteth no evill into the soule, yet evill necessarily followeth, and hence is Originall sin.

This indeed comes somewhat nearer the matter, for if it be granted that the soule is not propagated from *Adam*, it must

4.

By neither by law of Justice insufficient.

The reason why.

It must be
our owne.

1.
It must be
our owne.

Rom. 11.
16.

2.
Not by
imputati-
on onely.

3. Chiefly by
propaga-
tion.

be granted withall, that we are not guilty of Originall sin simply, because wee proceed from *Adam*; but by some other means; as namely, because he stood in our reemes; and we are men as he was; but yet this will not serve the turne neither; For first it stands not with the Justice of God, that *Adams* sin should be imputed to us any other way then as is our own: that is, as we sinned potentially in him: it being Gods just ordinance in nature, that all things should be potentially in their principles, and pervake of their natures: secondly, it is confessed (as the truth is) that originall sin is not onely by imputation, as this is, but also by propagation: yea, I will say more (and yet according to the truth) that it is not by imputation, but onely in respect of propagation. For if wee could be without sin of our owne (as a new created Soule is) his sinne could

could not justly hurt us. True it is that God may justly punish all mankind for the sin of ~~Adam~~, yet this is and must be his posteritie onely, & neither they for his sin properly (for the son shall not bear the iniquitie of the father) but because by his sin they are made sinfull, or rather sinned in him, and so for their owne sin are justly subject to the same punishment. So that in such propagation is the main, it is not the onely signe of original corruption. Now if wee receive onely the least parts of our selves, that is, our body from ~~Adam~~, which cannot be the subject of sin, not onely because it wants the soule, but because not parts, but whole persons sinned in ~~Adam~~; how can this suffice any reasonable man, that it is possible for us to be guilty of Original sinne, if the soule comes immediately from God. And so

Ezek. 18.
18. 20.

Further
Satisfacti-
on need-
full.

THESE THINGS BEING
THUS CONSIDERED
The meane chosen, and the question
resolved.

This therefore is a most pre-
cious question, full of won-
derfull difficulties, this is that in-
tricate Meander, and that end-
lesse Maze, wherein St. *Augustine*
wandered all his life long,
and could finde no issue: and to
conclude, this is that wherein
Divines to this day have rather
shewed their modesty, in not
searching, than their judgement
in determining the truth. If not
rather too much fearing least
they should seeke too farre, they
have thereby failed in finding.
But how soever, it is very com-
mendable to walk soberly here-
in, yet we may not through too
much modesty leave a gap open
to be trodden downe by the feet
of beastly Atheists; and there-
fore notwithstanding it is a La-
ba-

barren, where it is hard to wade out safely, yet we may and must indeavour to give satisfaction in such a needfull question.

And here I most humbly crave leave to step a little out of the common path, or rather to make the same path straight, which (as to me it seemeth) is a little crooked in this place; bearing out against Philosophy on the one hand, and Divinitie on the other; and if force of reason doe not prove my assestion, I will willingly beare the blame that is due; which yet I hope, cannot be much though I should erre.

First, because it is a most difficult point, wherein the greatest Clearkes can scarce tell which way to turne themselves.

Secondly, because the premises being confessed, it can be no fundamentall error.

Thirdly, being in the meane, it must needs be confessed nearer the truth, (at least) then that

The Authors apologie for this singularity.

2.

3.

which hath yet bene maintain-
ed by the most wise and godly
of the Antient Fathers in former
ages.

Fourthly, these opinions wth
I oppose were never maintained
as necessary doctrines, but on-
ly as probable opinions.

Lastly, I am too peremptory,
(much lesse obstinate) but wol-
ling to submit to better judge-
ments: and propound this mat-
ter by way of tryall, as one that
would gladly be a means to find
out the truth.

That we may therefore saile
even between this Scylla and Chary-
bdis, seeing we see need nei-
ther be ascribedly propagated by
man, nor yet immediately crea-
ted by God: my conclusion is,
that it is partly from both. That
is to say, that the whole man
consisting of soule and body,
doth propagate a creature like
himselſe, consisting of the same
parts; by virtue of that efficac-

ous

How man
propagates
man

our word of God in the begin-
ning (God selfe and multiply) and
the concentric of his own im-
mediate power therewith. And
that therefore God hath set a
steadfast law in nature for the ge-
neration of mankind (both soule
and body) as well as other crea-
tures. But yet partly mediately
and partly immediately, him-
selfe having a more peculiar
worke in this than in any other.
For besides his generall provi-
dence in conserving the naturall
order that himselfe hath insti-
tuted; as the nature of the soule is
more excellent, so answerable
thereto the act of his provi-
dence is more immediate there-
in than in any other creature
whatsoever. And thus the soule
may be propagated as well as
the body, after a manner conve-
nient to either nature. God ha-
ving so much in it as to make it
immortall; and man so much as
to make it sinfull; yet not as if
there

Mans pro-
pagation
naturall.

Gods act
in the pro-
duction of
the soule.

Soule and
body not
to be di-
vided.

there were any separation in
their generation, the body of
the body only, and the soule of
the soule only (for this is but
to multiply difficulties without
end, no man being able to say
directly, here it is either for the
one or the other) but the whole
of the whole, generation being
not of parts but of persons. For
nature it selfe teacheth, that nei-
ther soule nor body can proper-
ly be said to be generated; but
the creature consisting of soule
and body: neither is there any
thing that seemes to me more
absurd, than that when God
and nature hath thus conjoynd
them: the Scripture alwayes
spraking of the generation of
the whole man; and nature we
see alwayes bringing forth the
whole; we should notwithstanding
make a separation, fetching
one part from heaven, and ano-
ther from earth: and then vaine-
ly tyre our selves to bring both
ends

ends together againe: Now if the soule and body may not be separated in this case, much lesse should we take upon us to assigne the proper cause of every effect herein: and yet because such is the curiosity of mans nature, that it will not otherwise rest satisfied; if we must needs in reason distinguish what in nature cannot be severed, I should thus determine: I assigne this. That the parents by Gods immediate assistance doe out of their owne spirituall nature, informe their offes, with a reasonable soule, in the instant of conception, for the preservation of humane kinde: So that I conceive the power of God to be the externall efficient cause, who as he made the first soule immediately of nothing: so by reason of the purity of it, it can have no other externall efficient cause, but his owne immediate power. The procreating cause is the parents,

How the soule is propagated of the soule.

§
H. 101. M

The essentiall causes distinguished.

I.
Efficient.

2.
Procreant.

The true Originall

250

How the
soul is
propagated
from the
body

3. Materiall.

The
soul is
not
materiall

I
am not

4. Formall.

Item, whereas is ingenered in
Gods hand, & living forth what
hitherto when he please accord-
ing to his own eternall decreed.
The materiall cause, is the spiri-
tual matter of the parents soules.
It will be said, the soule is immor-
tall & be it so then, I say, the
soule is made of that matter wch
is immateriall. For though it be
not corporeally yet it is spiritual,
and being a spirit and not a bo-
dy, it is rather an act than a
matter: so that according to the
course of nature, I confesse more
is ascribed to the efficient
cause, yea, so much, that the lat-
ter is almost extinguished in the
former. And hence it is that
though the soule be congen-
trated with the body, yet by reason
of the pure nature of it, God be-
ing the efficient, it is as if there to
creation as possibly it can be:
and as it were a meane between
creation and propagation. Touch-
ing the formal cause as it selfe

is the forme of the body, for it is
 that of the man; for his owne
 forme is the specificall difference
 or individuall existence, which
 it hath as a reasonable soule, in
 the common name of man; pro-
 ceeding from the concurrence of
 all those causes. And herein that
 body or rather the corporall feed
 the perfection of the body, es-
 pecially the pure spirit therein
 (where with the soule naturally
 unites it selfe, by reason of sym-
 pathy and familiarity which is
 betwene them) becomes an as-
 sisting or instrumentall cause.
 Lastly, the finall cause is the pre-
 servation of mankind, and his
 owne glory by them, according
 to his first inclination. Now all
 this is done in conception, soule
 and body beginning both in the
 same moment of time, and nei-
 ther being before or after other.
 And thus we may conceive how
 the soule is propagated of the
 soule, after a spirituall manner;

as

simile

Con-
 no-

Instru-
 tal.

I

O
 the
 bod
 and
 soule

6.
 Finall.

Time.

as

Simile,

Conclusions
concerning
the soules
originall.

I.

Of the u-
nion of
the body
and soule.

as the flame of one Lamp lighteth another (by promotion or multiplication) being blowne by the power of God, and fed with the oyle of the animall spirits. And that this may not seeme strange, before I come to the prooffe of it, I desire that these few Conclusions might be considered.

First, that there is no such diametrical opposition betweene the soule & the body, but that they may be naturally coupled together. Indeed the soule is far from such a grosse & visible substance as the body is compounded of; yet is it not without some spirittuall kind of substance, and that not altogether simple. Neither doe I think the creatures of God to differ so much in kinde as in degree. Besides, it is manifest that the soule is of the lowest degree of spirits, and not onely capable of, but covering union with corporall natures, and so according

according to the course of nature, may as well be propagated with them as united with them. Secondly, as any nature is more excellent, so it hath a nearer union with that first being whereon it depends, &c. is more immediately moved by it. Now because all natures doe subsist, and are sustained more or lesse immediately by that first being, according as their natures are nearer unto it, or farther removed therefrom, answerable wherunto the worke thereof is more or lesse immediate in them. Hence it followeth that the soule being more excellent, and consequently nearer to God, than any corporall creature can be: as he workes more immediately in them, than in others after they are made; so by like reason it followeth, that he doth so in their first propagation.

Thirdly, there is nothing generated in the world, but it hath some

2.
Of the union of the soule with God.

3.
The efficient cause in generation.

some externall efficient cause. Now this in corporall generations all grant to be the heavens, which being of a more excellent nature, send downe their influences to inferior creatures by vertue of which I next unto God they continue their kinds. But the soule being a spirit, is above all corporall creatures, and being made by Gods owne immediate hand, only at first it can have no other externall efficient, but the same immediate power still. So that whereas it is commonly said, *Sol on hinc generatur hominem*, it may more truly be said, *Deus est hinc generatur hominem*. Neither is absurd that man should have two efficient; it is rather an honour that God & nature should concur together in his generation. Fourthly, Mortality proceeds not so much from generation as from malefaction. For had not man

7.
The true
cause of
mortality.

not

man

man

man sinned, it is confessed that the body should have beene immortall as well as the soule. Although therefore the soule were compounded and generated after a corporall manner, without any immediate act of Gods power (none of which are true) yet it would not presently follow, that it must needs be mortall.

Lastly. Whatsoever hath the being immediately from God, cannot be annihilated but by the same immediate power: so that it is the act of his immediate power, that is the proper cause of immortality: and hence it appeareth that though the body which is produced by the power of nature, onely may dye and perish, yet the soule whose production is not without an immediate act of the Deity, can never dye, but by the same power omnipotent by which it lived.

5.
The cause
of immor-
talitie.

Thus

How man
is sinfull,
and the
soule im-
mortall.

The cause
of sinne
in man

Psal. 51.5
Eph. 2.3.
Rom. 11.
16.
Mat. 7.18.
Gal. 6.7.8.

Thus then it appeareth that though the soule be propagated in the manner aforesaid, yet it is neverthelesse immortall, since it is neither made of any corporall matter, nor produced onely by the power of nature; and God is never the more faulty, though wee be sinfull, because being wholly in Adam, according to the just law of nature, & so sinning potentially in him, he with us, and we with him being then actually one; the whole nature of mankinde is thereby so corrupted, and this pure ordinance of God in producing soules so defiled, that corruption passeth in the very conception, and we are stained with originall sinne, and so are liable to Gods eternall wrath, so soone as we begin to be. It being a iust and necessary law in nature, that as the roote is, such are the branches: and look what the tree is, such must the fruit be.

C H A P. VI.

Scriptures to prove the soules immediate creation, answered.

HAVING thus declared the manner of the soules creation, or rather procreation; for the better satisfying of the sober minded, and silencing such as shall be wilfully contentious, it behooveth me in the next place more fully to explaine & prove the same. Wherefore after this generall entrance having presumed to determine this so intricate a question, that wee may have the freer passage, my next indeavour shall be to cleare the same by removing out of the way such obstacles and objections as may seeme to oppose it. And the rather because they are such, as whereby I shall best explaine my selfe, and shew that it may be so, and so afterward prove the more clearly that it

This methode and reason of it.

Objections
that
shall be

is so: and thereby also take away that prejudice wherewith mens minds are forestalled, before I proceed to the proofe of it.

Here therefore I must first encounter with a whole army of Arguments, that seeme to be set in battaile array against me; and then pitch a new field of reasons to maintaine what I have spoken. The arguments that come marching against me seeme to be ranged in two severall battalions: the former mainly intending to fight for the immediate creation of the soule, the latter altogether against the propagation of the soule; Those that most establish the soules immediate creation, are of two sorts: partly Testimonies of Scripture, and partly reasons drawne from them. Being thus greatly beleagured with enemies, I have notwithstanding great hope of victory; not onely because I have before

well

with a hard charge, and broken their force, by setting them in the first encounter to fight one against another: but also because by the advantage of the place, the forces of both fall beside me: for neither doe I hold that it is nor at all from God, nor altogether from man. And first to answer those testimonies of Scripture, which are brought to prove the immediate creation of the soules: that generall answer of that divine Father, Saint *Augustine*, may serve for all; that the divine testimonies only teach that God is the giver and formet of our soules; but they doe not declare how or by what means, God sendeth them into us. So that by his judgement they straine the Scripture too farr, who endeavour to prove this immediate manner of the soules creation from them, and indeed if wee proceed to a particular examination

12. box 1
41. 53. 20

Testimonies of
Scripture.

Exod. 21.

22. 23. 24.

T. 21. 22. 23. 24.
To 22. 23. 24.
To 22. 23. 24.

nation of them; wee shall finde
that amongst all, there is not
scarce one that doth purposely
speake, either of the originall of
the soule, or the generation of
man. As for example, I will take
them up in order. The first is
drawne by consequence from a
Law which God made concern-
ing the hurting of a woman
with childe: for which if it were
for that her fruit did depart from
her before it was informed with
a soule (as they would have it)
then he should have some light
punishment onely; but if it were
informed with a soule, & therefore
by perish; then he that did it
should dye the death. And why
(say they) should so small a pu-
nishment be inflicted for the one,
but because it was void of a rea-
sonable soule before; & so great
a punishment for the other, but
because the soule was present,
and so a man being slaine, the
slayer must give life for life.

But

Answer.

Geneva
Bible.

Exanorle.
phor.

But first of all this is to corrupt
the Texts for this words are
translated bechies: it meaneth
and hath a woman with child:
so that her fruit depart from her,
and yet no mischief follow, or
(as some read it) death follow
not (for so it is in the Original)
he shall be surely purified, ac-
cording as the woman's husband
will lay upon him, &c. and if a-
ny mischief or death followeth
then thou shalt give life for life,
&c. This being the true Text in
the Original, from which wee
ought not to swerve, it maketh
nothing to their purpose: In-
deed the Septuagint seemeth to
reade it thus, &c. *the fruit shall depart*
from her, that is, and it hath not been
informed, or enlived with a li-
ving soule. And thus that the
fruit may depart without a soule,
they make the text depart from
the true sense.

Secondly, if this should be gran-
ted, this informing must be un-

D der-

derstood of quickning, else no judgement could be given, seeing none can know when the soule is infused: & if that should be the meaning, seeing they say the ratiouall soule comes after vegetation and sense, it must be needs that the childe can move before it hath a ratiouall soule, and so it shall still be uncertaine when a man shall deserve death by such a mischance, unlessse we could set downe the just time when God did infuse the soule, or feele when it is infused. But touching the quickning, there is more reason a man should dye for it after then before, though the soule be the same from the beginning, both because it is not so certaine before what it is, or whether it be any thing or no, and also before it be come to that perfection, any light matter might occasion a mischance, for which there were no reason a man should loose his life.

Lastly,

3.

Lastly, this is to be understood of the mother, as well as of the child. If her spirit depart from her, and yet death follow not, neither to her selfe, nor to it, a light punishment may serve, but if either dye, he must render life for life. But it is manifest then, there must be life; else there could be no death: and life there cannot be in a reasonable creature without a reasonable soule; this therefore maketh nothing at all for them, but yet something against them.

The next is taken from the prayer of *Moses*; *Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may goe in and out before them: and when God was about to take away Moses, he like a faithfull Steward, having a care that the people might be well governed after his departure, and knowing how weak mans judgement is, and how apt to erre in choo-*

2.

Num. 27.

16.

king of Officers, comfort God
by that Epistle, that he would
choose for them. And he shall
say, though I have seen whom
cometh every good gift, from
that giveth spirit and wisdom
to all men, I know that I cannot
the heart and myself the reason
do them let a man over the con-
gregation that may be fit to go
in & out before thy people, &c.
And that this is the last, plain-
ly answered by Gods answer;
*Take ye of Johnes answer in whom is
the spirit, &c.* Besides if it were
meant simply of the soul (for
which there is no show of rea-
son) yet will it not follow, that
because he is the God of them,
therefore he daily creates them
of nothing.

1.
Ver. 18.

2.

3.
Psal. 33. 15.

Pro. 21. 1.

2.

Next followeth that of the
Psalms; He fashioneth their hearts
(or souls) alike; He considereth
all their works: which is in effect
this; The hearts of all men (even
of Kings) are in the hands of the
Lord.

Lord, and he turneth them where
therforever he will: he orders
both the thoughts and actions
of men, according to his owne
good pleasure, as is plaine from
the words both before and after;
and so it nothing to the purpose:
and if it should be meant of the
originall of the soule, whereof
there was no occasion to speake
in this place, yet the question still
remaines, whether God formes
them mediately or immediately,
by creation or propagation.

But that which is esteemed of
more waight, is that of *Salemon*,
where resolving the parts of
man at his death into the first
principles, he saith, *Then shall the
dust returne to the earth as it was;
and the spirit shall returne to God
that gave it.* But though this
may prove the immortalitie of
the soule, yet the immediate
creation cannot be proved by it,
but rather the contrary. For it is
manifest that he hath relation to

4.
Ecclias. 7.

1.

2.

3.

mans first creation, and that necessarily in the one, else it should not be true. For every mans body is not now made of the dust, but onely *Adams*, from whom we came, and therefore if we will make a true Anechthisis, it will follow, that neither is every mans soule created of nothing, but onely *Adams*, from whom all others come. So that this is rather *Salomons* meaning, as the body returnes to dust, whereof it was first made, so the soule returnes to God from whom it first came: but that was immediately from *Adam*, & so therefore is this.

5.

Isai. 57. 16

The next prooffe is taken from the words of God by the Prophet *Isay*; I will not ever contend with man, for the spirit will fade before me, and the soules which I have made: which some doe thus expound: If I should straightly marke what is done amisse, and severely punish your sinnes, then

not

not onely the bodies which yee have received from your parents, but even the soules which I have immediately created and infused into your bodies, would also perish: but who seeth not that there is more in the exposition than in the Text. If indeed this were a truth manifest in the Scripture, it might happily be so understood; but this being the thing we question, ought first to be proved, which cannot be from this place, for the word translated *soule*, signifieth *breath*, and sometimes any creature that hath breath, and so the meaning is, those whom he made to live and breath, would faile and dye; which the soule cannot doe, and therefore it cannot be meant of that. Neither would it follow, that because he made them, therefore he made them immediately of nothing, and so the question remaineth still unanswered.

6.

Ezek 18.4

Again, God saith by the Prophet *Ezekiel*, Behold all soules are mine, &c. But is little to the purpose, for here by *soules* is meant the whole person; for so it followeth in the next words; *The soules that sinners shall dye*. What shall the soule only be punished and not the whole person rather? Besides, if every soule be created of nothing, because it is Gods: then so should the body be, for that also is his.

7.

Zach. 1.2.1

There is yet another place alledged out of the old Testament, to prove this, which as it seemes to me is clearly against it, namely, that of the Prophet *Zachary*, where it is said; *Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him*; if it be formed by the Lord, then not by man say some. But that followes not for it may be by both. And therefore *Augustine* well answereth,

it is not denyed, but God for-
meth every mans soule, but the
question is whereof, whether
of the substance of the parents
soules, or of nothing? But it is
objected, that the scope of the
place is to comfort the Church
by setting forth the omnipotent
power of God. Be it so, if then
we admit an immediate act of
Gods power herein (which I
grant) the scope of the place is
answered, and yet the soule not
immediately created. Againe
it is manifest the two former
sentences have relation to the
first creation; for God doth not
now either stretch forth the hea-
vens, or lay the foundation of
the earth; and therefore why
should not the latter also, seeing
it is apparent he created the first
soule immediately of nothing;
but wee doe not reade that he
created ever any other so since.
Lastly, it is to be noted, that the
text saith not the Lord createth

8.

Ioh. 5. 17.

but the Lord *formeth the spirit of man, &c.* and where did ever forming signifie creating of nothing, *de hoc posset*

To this purpose, (though so small purpose) some doe also produce, that saying of our Saviour, *My Father worketh hitherto, and I worke*: as if by this working he meant the daily creating of soules: but his meaning was not in the creatiō of new things, but in the preservation of the old: and not so much in the preservation of nature, as in the propagation of grace. For indeed it is not the government of the world, but the regiment of the Church, that our Saviour speaks of in that place: not ordinary operations in the course of nature, but miraculous workes in the promulgation of the Gospel, as the words both before and after doe manifest. And though it be true, that God and Christ too (being essentially one) doe cause
all

all these things that are done naturally (for he is the Author of Nature) yet he is not properly said to work that which nature worketh, because he is therefore said to rest, because he hath committed these things unto nature.

Some also would seeme to wring it out of the words of the Poet *Aratus*, cited by *St. Paul*: *Wee are the off-spring of God*. For such weak proofes as these, must serve where better is wanting, which poverty does indeede more weaken and discredit the case, than any way confirme the same. For his meaning is onely, that wee are of a divine nature, by reason of that spirituall and immortall soule that is in us, but how we come by it, whether by creation or propagation, neither did *Paul* here purpose to speake, nor the Poet ever dispute.

But most of all, and most worthily of all, is that of the Apostle

9.
Acts 17.
28.

10.
Heb. 12.9

to

to the Hebrews, Iudges, and indeed almost all the rest, have no inference at all to the purpose, and this no necessitie, nor (as we shall see) no just probability: the words are these; If we had Fathers of our bodies that controlled us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and life? Whence they collect that earthly parents propagate the body onely, and God creates the soule of every man immediately.

Answer.

But for Answer, first of all Beza, whose judgement is (it is to be) revered, rendereth the sense of this place thus; If all men yeeld this right to naturall parents, to whom next to God we owe this life; that they may rightfully correct their children; shall we not be much more subject to our heavenly Father, who is the Anchor of our spirituall and everlasting life? And indeed

indeed what els can be the mean-
 ing : For if in the next place
 we consider the soopt; it is to
 perswade to the patient suffer-
 ring of afflictions, and not to
 teach the originall of the soule.
 Againe, if wee examine the
 words, we shall finde, that the
 word *spiritus* (the first should
 be translated and not bodies) it
 cannot be meant of the body
 without the soule : for parents
 doe not correct a carkeasse. So-
 condly, the word, *spiritus*, of *spiritus*
 is how so be understood of a
 soule without a body, for God
 is the father of mens bodies too,
 and not of the soule alone; and
 lastly, the word, *castigatio*, *casti-*
etis (as the parents are called) it
 signifies such a chastisement, as
 when instruction is joyned with
 correction; but there can be no
 such correction of the body
 without a soule, a castigati-
 on being of an understanding man,
 and not of a body onely; and as
 the

the word; so the Antithesis makes it apparant that the Apostle in this place makes mention of a twofold castigation, the one carnall, the other spirituall: so that not soule and body, but spirituall and carnall castigation is here opposed. But be it that God is here in a peculiar right called the Father of soules, it must not be in a sense of our own devising, whereof there is no example nor warrant in the Scripture, but as they teach us: which is that he created mans soule after a peculiar manner; not of former matter, as the body, and all other creatures, but immediately of nothing, when he breathed into him the breath of life. Lastly, I grant that God hath a more peculiar worke in the production of every mans soule, than in any other thing throughout the whole order of nature, and yet according to the course of nature too. And this is

is the utmost that can be urged from this or any of the former places; (these being the most and best that ever I could finde brought for the immediate creation of the soule) none of which doe infringe but rather confirme this mediate manner which I have propounded.

C H A P. VII.

Reasons from the Scripture for the soules immediate Creation, answered.

THe reasons drawn from the Scripture to prove the immediate creation of the soule, are these; first, because Adams soule was created of nothing, and in the creation of his, God hath declared the manner of the creating of ours; since it is unlike the originall of his soule and ours should be unlike, when as wee are both of one kinde. And seeing

From the Creation of Adams soule.

looking out Severall Chur. speak-
 ing of Marriage; calleth men
 back to the first intention, say-
 inge it was not so from the begin-
 ning; there is the same reason
 why we should learne the ori-
 ginal of our soules also from the
 beginning. But notwithstanding
 this, there is no more neces-
 sitie, nor indeed probability that
 our soules should be created of
 nothing, because his was: then
 that our bodyes should be still
 made of the slime of the earth,
 because his was. For every one
 knoweth there is one considera-
 tion in the first creatio of things,
 and another in the producing of
 them afterwards, according to
 their kindes by ordinary gene-
 ration. And if this difference
 should alter the kinde, then it
 should doe so in all other living
 creatures as well; for though in
 part they were made of that first
 matter, yet were they in part
 also created by the immediate
 power

From the
 Creation
 of Adam
 to the
 Flood.

power of God, as well as *Man*.
 But seeing it cannot vary the
 kind in them, it cannot by the
 course of nature doe so in us nei-
 ther. Nay, it seemes in the text
 there is more reason it should be
 thus for man rather than for any
 other creature. For it is said,
God breathed into his nostrils the
breath of lives: the plurallity of
 which word may in reason be
 better expounded of the many
 lives that were potentially in
 him, than of the divers faculties
 and operations which yet are
 but one life: and proceed from
 one soule onely. And the rather
 because the words *Spiraculum*
vitalium, might well be rendred
 the Spirit of Soules. As who
 should say that spirituall nature
 which was the fountaine of all
 those Soules which have beene
 produced ever since; and which
 is to be noted) this is never affir-
 med of any creature in Scripture
 but such as being made male and
 female,

Gen. 2.7.

Gen. 7. 15.
& 6. 17.

From the
creation
of *Eves*
soule.

female, had power given them to propagate more of the same kinde; so that it may seeme to be principally spoken for this cause, and therefore to be belonging to man above all the rest, and chiefly in respect of the soule, which being made after such an immediate manner in man, is therefore of a farre different and more excellent nature than the soules of brutes, but yet propagated as well as they.

A second reason is drawne forcibly from the creation of *Eve*, for because *Moses* expresseth the difference that was between the creation of her body and his; the one being made of the dust, the other of a rib: but speaketh not of any difference in the creation of their soules: therefore (say some) it is very probable that both were created alike of nothing; otherwise *Moses* would never have omitted it, especially considering it was his
prin-

principall intent to declare the
originall of all things.

But this also is easily answered. For, first, if it be a good
argument that *Moses* would not
have omitted it, if it had beene
otherwise created than *Adams*
was; then it is much more for-
cible to prove that shee had no
soule at all. For if that which
was taken out of *Adam* made
the body onely, then it is con-
fessed he speakes nothing of the
creation of her soule, but leaves
us to guesse that it might be as
Adams was; or rather that shee
had none at all; otherwise *Mo-
ses* would never have omitted it.
Secondly, it is the thing in que-
stion, whether *Moses* expresseth
the different creation of their
bodies onely, and not of their
whole persons rather, according
to the expresse words in the text.
Thirdly, if it should be granted
that her soule was immediately
created of nothing, it were no-

Answer.

thing to the purpose: for this is still in the first creation of man-
 kinde, and therefore no fit rule
 to measure the manner of mans
 propagation, afterward. Lastly,
 it is at least to prove one un-
 knowne thing by another, there
 being no less doubt of the man-
 ner of the creation of her soule
 than of ours. But for my part
 being in things doubtful that
 which hath most reason is to be
 received as most reasonable: I
 should rather thinke her whole
 person both soule and body, to
 have beene made of *Adams* sub-
 stance than otherwise, and that
 for these reasons.

1. Because *Adam* speaketh no-
 thing of any more immediate
 creation of Soules, but of the
 first; He saith not, that God
 breathed into her nostrils the
 breath of lives as into *Adam*:
 there is not the least word or ti-
 tle that can seeme to signifie any
 such matter, and what reason
 can

can be given thus by who om to
 not the circumstance of the
 manner of closing up. *Ad* side
 againe, should oversee that mir-
 raculous worke of God in crea-
 ting another new soule if he had
 done so. Neither is it sufficient
 to say it was in vaine to secrete
 in for it is no where affirmed
 and if it were not needfull, why
 should it still be doubtfull, and
 men left onely to guesse at it.

Secondly, Not onely doth *Ad*
 (let not speake of any new crea-
 ted soule infused into her, but if
 onely her body was made of that
 which was taken from *Adam*
 (as is said) then for ought *Ad*
 (let speakes of it, it may be que-
 stioned whether shee had any
 soule or no; which must needs
 be very absurd, especially consi-
 dering it was his chiefe purpose
 to declare unto us the true be-
 ginning of every thing at the
 first. I doe not impute such an
 oversight to the holy penman

for w

of

of God. Thirdly, so far is *Moses* from teaching that, that he plainly affirms the contrary; saying, that of that rib, he made a woman; not a body, speaking of her whole person, and not of a part onely; unlesse a woman may be a woman without a soule, as some silly ones have foolishly imagined.

Gen. 2. 22.
Zen. de o-
peribus
per. 3. li. 1.
c. 11.
 Gen. 2. 23.

Fourthly, those that hold the contrary opinion, yet graunt that God did not onely take out the bare bone only out of *Adams* side, but some flesh together with it; which made *Adam* to say, this is not onely bone of my bone, but flesh of my flesh. And it seemeth an unlikely thing, that being done instantly by the almighty power of *God*, he should take out a dry and dead bone onely; and not the life, spirit, & soule, that was in it, (after the manner of the soules being in such a substance) together with it. Now if he tooke it thus whole

whole together as it was, (the soule not being shut out of any part of the body ;) how easie is it to conceive, how God might miraculously, in the first creation, sepearate the whole matter of her person from *Adam* onely, and so of that bone as of a living body, produce a new creature in a short time; which now in longer time use to be sepearated from both sexes, and so perfected by degrees in naturall generation: yea, why may not this originall affinitye between the two sexes, give strength to the course of nature in producing more, by uniting them againe in generation.

Fifthly, This is the more probable, because herein we have a clear type of Christs incarnatiō, whose whole humanity, (as we shall herafter see) was also miraculously made of the substance of the virgin onely, as *Eves* onely of *Adam*; a man of a woman onely,

only, was a woman of a man only: both being sensible of it: and (as is probable) both asleep when it was done.

Lastly, when she was brought to Adam, he confessed that she was one of his kind, that is, of the same humane nature: that he himselfe was both for soule and body, and also taken out of him. Neither needed he to say, I gave of my soule; for soule is initially put for the whole person; as where (even in the same book) it is said, *All flesh had corrupted their wayes*; which notwithstanding is chiefly in regard of the soule. And least any should doubt of it, he presently addes, *Shee shall be called woman, because shee was taken out of man*: where he plainly affirms, that her whole person was taken out of man, and for that cause was named woman, which cannot possibly be understood of the body only. I will therefore

Gen. 6. 12.

therefore hereunto subjoyne the
 forgoing words of our Saviour
Let no man separate what God hath
joyned together, and conclude that
 her whole person, as well soule
 as body was taken out of man.
 So that in this also, that of the
 Apostle is true, *God hath made all*
of one blood, even Adams. Where-
 fore from this reason I also con-
 clude the contrary, that seeing
 in all probability *Adams* soule
 was of such a nature, as thereon
 could be made another and ours
 are of the same nature that his
 was : it is not absurd, but very
 likely, that others may be made
 of ours also.

Mat. 19. 6.

Act. 17. 26.

The third and last reason of
 any weight is, that Christs soule
 was created of nothing, and he
 is like unto us in all things, sinne
 onely excepted (*ergo, &c.*) But
 first if it be necessary, that wee
 should be like unto him in all
 things except sin, then it would
 follow that we should be con-

3.

I.
 From the
 creation
 of Christs
 soule.

E

ceived

conceived by the Holy Ghost as he
 was, for that was without sinne;
 especially, if he might have been
 conceived without sin, without
 that worke, as by this doctrine
 it seemes he might, as afterward
 wee shall see. Secondly, it is not
 yet proved that Christs soule
 was immediately created of no-
 thing; yea, it may be denied by
 the same reason, for then wee
 should not be alike to him in all
 things except sin. If it be said
 that if Christs soule had bene
 produced by ordinary generati-
 on, it must needs have bene sin-
 full, I graunt it; and therefore, I
 say, it was that his conception
 was extraordinary and superna-
 turall, for it being impossible in
 nature for a Virgin to conceive
 without man, therefore this was
 brought to passe by the miracu-
 lous power of the Holy Ghost,
 who seperated a part of the Vir-
 gin for that purpose, and suppli-
 ed what was wanting in nature.

by

by supernaturall power, which is signified in that it is said: *Shee was overshadowed by the holy Ghost.* But although he was not conceived after the manner that other men are, that so he might be without sinne: yet it followeth not from hence, but his whole humanitie, both soule and body might be made of the same matter that other mens are, so as he be not corrupted with sinne. Which how it may be, we shall heare in the proper place, where this also shall be brought as an Argument to prove the contrary: so weake are objections against the truth.

Lastly, Though it should be granted that Christs soule was immediately created by God, as the first *Adams* was; because it could not be propagated after the manner of mankinde without sinne, yet it would not follow, that all ours are therefore so, as they collect. Nay, the con-

trary plainly appeareth; for, for the same cause that his must be created immediately to be without sinne, ours must be mediate-ly that they may be sinfull; and for the same cause he cannot be propagated without sinne, we cannot be sinfull unlessse propagated.

And thus much for the Scripture, and reasons drawne from them, to prove the immediate creation of soules. Whereby all men may see upon what weake grounds, this opinion is fathered upon the Scriptures. And now I am to encounter with the other troope of Arguments taken from the impossibilitie of the soules propagation.

CHAP. VIII.

Whether propagation can stand with the spirituall nature of the Soule.

Objection
ordered.

From the probabilitie of the Creation, proceed wee now unto

unto the impossibility of the propagation of the soule. And indeed the reasons oppugning the soules propagation are very many and forcible; and such as doe sufficiently prove that man cannot of himselfe alone (without some more special work of God) propagate his like as beasts doe theirs. The reasons (that wee may not be confounded with the number of them) are either such as do more specially respect the nature of the soule, not without some respect to propagation; or else such as doe more specially respect the nature of propagation, not without some respect to the soule. But before I come to the particulars, the generall answer to all may be this.

That all naturall reasons are taken from corporall generations, and so doe onely prove that soules cannot be propagated as bodies are, which is not denyed. For neither doth the body pro-

1:
From the nature of the soule.

2:
From the nature of propagation.

pagate the soule; neither yet is it propagated after a bodily manner: but the whole man generates the whole man after a manner convenient to either nature.

I.
The soule
supernaturall.

The first objection is that the soule is supernaturall, and nature cannot produce any thing above nature. But first it cannot be properly said that the soule is supernaturall. It is indeed above elementary natures, and therefore I also deny, that it can be propagated of, or by the body alone. Againe, I say not that the whole man can beget his like, according to that common manner whereby other creatures are generated: but by the supernaturall power of God assisting him. And so though it were supernaturall, yet it is not against nature that it should be propagated; seeing as it is supernaturall, so it is supernaturally propagated.

2.
Spirits
cannot
propagate.

Secondly, It is objected that the soule is a simple spirit, like unto

unto Angels : and therefore as one Angell cannot beget another, so neither can soules.

First, I answer, that we might with as good reason, reason thus, soules are like unto Angels, and Angels cannot be united with bodies, therefore soules cannot.

Secondly, I doe not say that one soule doth beget another, but one man another. For generation is not of matter, or forme onely, but of the whole compound, consisting of matter and forme.

Thirdly, though soules are of a simple spirituall substance, as are Angels in respect of elementary; yet even Angels themselves and much more mens soules, are not without a spirituall kinde of composition. For to be simply simple, is proper onely to the nature of God.

Fourthly, Mens soules are of a farre more inferiour nature

1.

2.

*Homogene-
nerat nec
materialium
nec for-
mam, sed
totū com-
positum.*

and so are more compounded than the nature of Angels: and very fit it was that they should be so, that they might be the more suitable to corporall natures, with whom it pleased the Creator to unite them.

Lastly, We see it is the will of God, that soules should be produced with bodyes, one after another in a naturall order to the worlds end, and therefore hath conferred his efficient power for the effecting thereof from the beginning; none of all which can be affirmed of Angels. And now let reason or any reasonable man judge, whether it will follow, that because one Angell neither doth nor can beget another, therefore man cannot beget many; yea, God cannot by man produce one soule out of another, though after a metaphysicall manner, as for the reasons aforesaid we cannot thoroughly con-

Of the same kinde is that objection, that the soule is immateriall; and the reason stands thus: Whatsoever is made, must be either of nothing, or of some matter pre-existing; now the soule is without matter, and therefore cannot be propagated, but must needs be immediately created of nothing. But I deny the soule is altogether immateriall; for although it hath no elementary matter, yet it hath spirituall matter; For all created spirits, being compounded of act and potency, have a kinde of similitude with corporall natures; both in regard of matter and forme; yea, even Angels themselves. But by a kinde of transcendency, their matter is as our forme, and their forme as the forme of our forme; which because we want fitter words, may indifferently be called spirituall matter and forme, which do best of all agree with the inferior

3.
The soule
is immateriall.

The spiri-
tuali mat-
ter of the
soule.

nature of the soule. And if it be
said it can have no such spiritu-
all matter, because then it must
be of such a nature as may re-
ceive contrary formes, as we see
in the generation of all other
creatures, by reason whereof the
soule shall be made corruptible.
I answer, first, that though it be
found in elementary generations,
yet it followeth not in spirituall
compositions, seeing their mat-
ter is of an higher kind. Second-
ly, Though nature cannot pro-
duce one soule out of another,
but by a corruptible course, yet
it followeth not but the God of
nature may. Thirdly, as the soule
to speake properly, consists ra-
ther of power than any parts:
so the propagation is rather by
promotion then than any deci-
sion. Fourthly, as the soule hath
its essence more in the power
and faculty, than in the matter
of it: so more is to be ascribed to
the efficient than to the materi-

all cause, more to God than to man, and yet that according to the course of nature too. Lastly, as man is the perfection of the creatures, so his is the perfection of generation. It is no strange thing therefore, but very fitting that there should be somewhat in it transcending the common course; as namely, that one immortal nature should be derived from another, by such a kind of generatio as is very neere a creation, by verue of that first ordination, and continuall assistance of the father of spirits, on whom the soule hath so neere a dependance.

Again; it is objected that the soule is incorruptible. and it is a rule in nature, *Generatio unius est corruptio alterius*; the generation of one is the corruption of another. Now if in every generation there must be a corruption, seeing the soule cannot be corrupted, it cannot be generated neither.

4.
The soule
corruptible.

neither. But, first, if this corruption should be graunted in the generation of the soule, it is onely in *termino a quo*, which cannot hinder the immortalitie of the soule that is propagated, neither doth it belong to the soule that doth propagate, for the generation is of the soule generated, not of the soule generating. Again, what manner of corruption is that which is here meant? A perishing indeed, but such an one is rather a perfecting. For in generation the seed is not corrupted by putrefaction, but by perfection; that is, it ceaseth to be that which before it was, and is made that which it was not; because the potentiall being is turned into actuall being; seed into a creature: so that the thing is the same that it was before, though not after the same manner that before it was: and thus I graunt there is a corruption in the soules generation, namely, it ceaseth

ceaseth to be in power onely when it is in act: and why then there is not something in man that is not the soule, but rather the seminary of the soule, as the seede is of the body, wee shall heare afterwards.

Another argument is taken from the power that the soule hath to subsist by it selfe without the body after this manner: if the soule cannot be produced without the body, then can it not live without the body: and if the bodies generation be the cause of producing it, the bodies corruption must also cause the death of it, but the soule can live without the body, and cannot be corrupted by it; and therefore is not generated neither with nor by the body. These things thus huddled up together, are partly true and partly false: for, first, there is not, nor ever was there a soul produced without a body: that opinion of Ori-

gen

5.

It can subsist by it selfe.

was justly hilled out long a-
 ged: So that though no soule is
 produced by the body, yet no
 soule is produced without it.
 Secondly, it is not to be thought
 that any soule is produced by
 the body otherwise then by an
 assisting cause, or *intra fine qua*
non, whether wee consider the
 body generating or generated:
 but this, I say, that the soule is
 not brought forth without the
 seed of the parents, and yet not
 by that as it is corporall onely,
 but as there is soule-seede, or ra-
 ther spirituall power in it: And
 thus the soule shall be no lesse a-
 ble to subsist by it selfe, although
 it be not propagated without the
 body, then a childe shall not be
 able to live after the death of
 his parents, by whom it was
 brought forth into the world;
 and as it is not generated, so nei-
 ther can it be corrupted by the
 body. Lastly, it cannot be said
 properly that the soule doth
 subsist

subsist by it self alone, (so long
as it is united to the body, for ac-
cording to the course of nature
it cannot doe so, but after the
death of the body, for as much
as it is not made of mortall feede
nor produced meerely by the
power of nature, and therefore
cannot die: it cannot doe other-
wise but must of necessity sub-
sist by it self alone without the
body. Of the same kinde is that
objection, that as the body can-
not corrupt or hurt the soule, so
much lesse can the soule be pro-
pagated by the body. For if it
be absurd to say the soule is infe-
cted with sin by the body, (be-
cause that which is corporeall
cannot worke upon that which
is incorporeall) much more ab-
surd is it that the soule should be
generated by the body. But this
also falleth beside without hur-
ting, for though the soule can-
not be generated of or by the
body (which I also confidently
affirme)

show it
-ins pro-
8. liao
It cannot
be hurt by
the body.

affection) yet this is no impediment why it cannot be produced out of the soule by the efficient power of God, to which the body also may be an instrumentall cause in this as well as it is in all other ordinary actions of the soule.

7.
It worketh
in-organically.

It worketh
in-organically
by the body

Lastly, it is objected that seeing the proper actions of the soule (as to understand and will) are performed without any help of the body, so also is the originall being of it; for such as the operation of any thing is, such is the essence, and contrarily, as Philosophy teacheth. But first it may be doubted whether any action of the soule be performed without any helpe at all from the body (so long as the union lasteth). Secondly, for as much as the soule ordinarily doth, neither understand nor will, without the assistance of the animall spirits, it followes (according to the former rule)

that

that by the course of nature neither is the originall without some operation of the body. And whereas it is said, the mind it selfe must be free from all matters, that it may be the better able to discern the same; as the eye judgeth of colours: this may proceed not so much from the vacuity of matter, as the equal respect it hath to all matter. For being the perfection of this mundane frame, it hath the Idea of all natures in it, as the eye doth represent all colours. But as the agent is more noble than the patient, though proportioned to it, so is the soule above all matter, and yet agreeing with it. Answerable whereunto the originall (according to the former rule) must needs be more transcendent than the common course of generation. Lastly, all those arguments are more forcible to prove that the soule cannot be united with the body: and being

manifestly false in that, they have small probability of truth in this.

CHAPTER IX.

Whether the losse of seed be the losse of soules.

Objection
from pro-
pagation
it selfe.

BUt the most forcible arguments (and which are indeed accounted impossible to be overcome) are those which are taken from the course of nature in propagation it selfe, whether we consider the matter or manner of it, the matter conceived, or the manner of conception. As first, because many soules must be lost, because much seed is. Secondly, because the soule must come from two soules. Thirdly, the parents must loose part of their soules. Lastly, touching the manner of conception, it may well be questioned how this doctrine can stand with

with the time of conception, the imperfect beginning and the variety of conceptions in the same wombe. All which seeme to take away all power from man, for having any part in the propagation of the soule: and these being the chiefe difficulties, if they may be well cleared, I doubt not but this doctrine will easily be received.

First therefore to begin with the first, which concerns the losse of seede, which although it may seeme difficult at the first, yet (I trust) may receive a reasonable answer, for the adversaries of this doctrine doe thus reason against it: If the soule be propagated by the seede, what shall become of so much seede as is lost: either in sleepe, or by such dishonest means, as Br and *Omni* practised, or which being received into the wombe, never cometh to conception? What (say they) shall so many soules be

In one & the same wombe.

I. Obj.
About the losse of soules.

Gen. 38. 9.

be lost; or shall they be choaked
in the wombe; or shall they re-
maine alone without bodyes,
seeing it is certaine, they are not
to be accounted amongst the
number of men: In a word, be-
cause it cannot be denyed but
much seede passeth from man
which never commeth to per-
fection, no not to conception;
hence they conclude, that if the
soule passeth in the seede, then
many soules perish, and so the
soule shall not be immortal.

How the
soule is in
the seede,
& yet not
lost with
it.

But these conceive not right-
ly, yea, too basely and brutishly
of the soules generation; ima-
gining that w^h no man found
in his wits, will goe about to
maintaine. For by that which
hath been said, it appeareth that
the soule never passeth in the
seede, but at the instant of con-
ception, and from thenceforth
a new soule remaineth in the
conceived fruit. Neither can it
be properly said that it passeth
then,

then, for as the soule is in the body, and yet not contained of it, so it is alwayes in the seede, though not comprehended by it, and whensoever the seede proves not effectuell, the soule remaines as it was, what ever becomes of the seede; for the soule is never procreated but in conception, when both seedes meete in a due proportion, and become one, and when the efficient power of God concurring with all other naturall causes, doe out of the substance of the generating soules, produce another together with a body capable of that divine forme.

Some resemblance whereof wee may see in the lighting of a Lamp or Candle; for as fire is the most spirituall of all corporall substances, so by it wee may have the clearest resemblance in this case; the soule of man may well be compared to a spirituall flame, united to the body by the spirits.

Simile.

spirits, as the flame of the Lamp by the oyle; now as in the lighting of a Lamp, every touch of fire doth not kindle it, but as after blowing and fit applying of fire thereunto, it sometimes flammeth with a touch; so the soule is not kindled at every conjunction of seedes, but onely then when (as I said before) it is blowne by the efficient power of God, which meeting with all other naturall causes, out of the matter of these flames applied, this new heavenly flame (the soule) is produced. And as in that elementary inflammation the Lamp is not turned into the flame, but inflamed by another; so the corporall seede is not turned into the soule, but informed with a soule by others. Which soule being a spirituall flame, not nourished by any elementary matter as the other is, nor kindled without that ever lasting breath whence it first came: it
can

can never after be extinguished as the other may. And hence it cometh to passe, not onely that soules perish not when any seede is lost, but also that in case mans seede be mingled with other creatures (as it sometimes happeneth) such unkindly conceptions are never informed with reasonable soules: not onely for that there is a want in the concurrence of all naturall causes; but because God doth not conferre his efficient power, but where and when he pleaseth. To conclude, therefore it appeareth that soules are neither lost, nor choaked in the wombe; nor yet constrained to live alone without bodyes when the seede proves not effectuell, for then there is no soule produced; I will not say; but there may be fire, but in that case (I dare say) there is no such flame kindled.

CHAPTER X.

How one soule can proceede from two soules.

2. *Obj.*
That the
soule must
be ming-
led of the
parents
soule.

THe former objection being taken away, we are to proceed to the second, which is that if the soule be traduced from the parents, it must needs be as well from the mothers soule as the fathers, and if from both, then either there must be two soules, or else two soules must be mingled together, and so grow into one, both which are no lesse than impossible, to which (although it seemes unanswerable) these things which shall be spoken, being thoroughly considered, I trust will give sufficient satisfaction. For first, why might wee not for the same cause say, that there must be two bodyes also, one from the father and another from the mother? and if it be said that one partakes of both,

both; now comes it to passe
then, that it is sometimes like the
father onely, & sometimes on-
ly like the mother; yea, often-
times a son like the mother and
a daughter like the father. In all
other things most contrary to
that part from whence the sex is
received. And if it must be con-
fessed that the worke of nature
herein is above reason, what
wonder if it be so in the soule
also; yea, why should it not be
so in that, much rather than in
this? and if the former draw us
onely to an admiration, but not
to a negation of it, because the
thing is apparent: why should
not the latter doe so also, seeing
in nature it is no lesse manifest
then the former, both being
brought forth together, as wee
see? To come a little nearer the
matter, I would first of all de-
mand now it commeth to passe,
that among all living creatures
of two diuers feeds, that is to

One crea-
ture can-
not be
made of
two soules.

Vide Scal.
de fabri.
exer. 268.

say, of the male and female, is notwithstanding generated but one creature of the one kinde? Since as Philosophers truly teach, the species of things cannot be mingled, no more than soules: and the essence of every thing is indivisible; and two formes cannot be made one. Now seeing the seede of any creature contains in it both matter and forme thereof: and is the same in *potencia* (as they speake) differing from the creature it selfe only so much as power differeth from act; that is, ability to be or doe, from being or being done; how therefore can it possibly be that one creature can be produced from two seedes in univocall generations; seeing also that vegetative nature have therefore but one seede. These reasons made *Aristotle* deny that females had any seede at all, being only as the ground wherein seede is sown.

Now

Now if this be true, the point is cleare without any farther opening; for then the soule proceeding from the soule of the father only, there shall not need be two soules, nor one mingled of two. But this is denied, & therefore some further answer is to be sought out. For though the sex proceed not from the sex, yet (they say) if this were true, neither by the course of nature could ever be propagation by both. Be it so, yet I say, that as two seeds produce but one creature, because the seeds of male and female, though they be two in number are but one kind (else there must be two bodyes also) so it is concerning the soule more plainly, I say, that as the seede of either apart cannot properly be called seed-seede, because neither of them alone contains the matter and forme of the creature, and is not *Animal in potentia*; but at the instant of concep-

How the soule is from both as both are one.

The seede of both but one seede.

tion, when both seedes are so mingled that therein is concealed the power of producing the like, then only it is rightly called seede; and before, only, because it may be thus; for that is to be actually seede to have this potency in it: so as the seede is properly but one in all sensitive creatures as well as in vegetative, in that sense that theirs is: so in like manner, I say, that the spirituall seede of the soule (if by way of resemblance I may so call it) is not in the severall seede of either sex (for there is no such materiall or locall division) but rather in both when but one. For in generation wee may not conceive one act to be made of two; but two in act doe make one. The mystery of which union lyes in this, that the nature is one, and the sexes two, which againe united in one produce a third.

For by the spirituall seede of the

the parents soules, I doe not
 mean any seperated matter, as
 the bodies is: but far otherwise:
 namely, that potentiall verue in
 the parents soules, which in con-
 junction uniting their forces to-
 gether out of their owne matter
 doe enforme their seede with
 their nature, that is, a soule ap-
 prehended and united by the spi-
 rits therein. It being the ordi-
 nance of God that mans nature
 should be distinguished into two
 sexes, that by the more forcible
 union of both, the whole kinde
 might be preserved: And be-
 cause the soule is rather facultie
 than matter, the seed must needs
 be rather power than sperme.
 Now the reason why parents
 doe communicate a soule to their
 issue, is because in this conjun-
 ction two are made one flesh,
 not onely carnally, but the very
 soules doe so cleave together,
 that if it were possible they
 would lose their proper formes

What the
 soules seed
 is, & how
 generated.

The pro-
 duction of
 soules.

Gen. 2. 24.

Things
breeding
without
seede.

Why con-
ception so
called.

*Atha. lib.
de var. qu.
16.*

and become one, which though being tyed by nature or rather Gods seperation (which yet is not farre removed) they cannot effect; yet by the fittest of other causes concurring, and the infinite power and wisdom of God so ordaining and assisting, another soule and creature like the former is produced. The like whereof we may see in equivocal generations, where when one thing is changing into another, even in the very change, a third most commonly is ingendred. And so here it is to be thought that in the interchanging of soules (if I may so say) even in a small moment of time, this is performed; as it were by conceit or fancy, and therefore is worthily called conception, or conceiving. Whence is that of *Athanasius*, who saith, even as fire is begotten by the striking together of the stone and the Steele; so is the soule by the parents.

rents. By all which it plainly appeareth, that although the soule be received both from the father and the mother, and indifferently from both, yet it followeth not thereupon that there must be two soules, neither yet that two soules should thereby be mingled in one; no more than the seeds of both which are not two seeds mingled or two forms made one (which is impossible) but onely one; and that no lesse simple, spirituall, and immortall, than either of the former.

C H A P. XI.

How the soule can be propagable, and yet indivisible.

BY that which hath beene said, there is a way opened also, for the clearing of that other difficulty, concerning the indivisible nature of the soule, which they say cannot possibly

3. Obj.
Parents
soules di-
vided.

I.
How a
part is the
whole.

stand with the course of generation. For if the soule be propagated from the parents, it must needs be, that either the whole soule of the father is traduced, and so the father shall be left soule-lesse; or else some part and portion of the soule; and so the soule shall be divisible: and the like may be said of the mothers soule, as well as the fathers. For the answering of this objection, it must be considered that the substance & matter of the soule is not like these corporall natures; and so though this would follow in those, yet not in that. It is commonly said of Philosophers (to which Divines also consent) that the soule is *tota in toto, & tota in qualibet parte*; wholly in the whole body, and wholly in every part. So that the soule cannot be divided into parts; but if we will needs consider of a part, that part is the whole and yet the whole not divided,

vided, and therefore when one soule is propagated of another, it is all one, whether we say it be of the whole, or of a part: for even that part is the whole, and yet (according to the received doctrine) the whole not divided, nor any whit diminished.

Others deale somewhat more subtilly herein, as that learned both Philosopher and Divine *Keckerman*, who in his *Physickes* treating on this subject saith that the soule is not united to the body by any physicall or corporall touching, and thereupon concludeth thus: *Et quia anima non unitur corpori per contactum ideo etiam non concluditur extremitatibus corporis, sicut aqua concluditur extremitatibus vasis, & quia non concluditur extremitatibus corporis ideo etiam non extenditur ad extensionem corporis. & per consequens, frustra queritur, an sit in toto corpore tota, an in singulis partibus tota: Because the soule*

2.
No parts
but pow-
ers.

Keck. Syn.
l. 4. cap. 6.

is not united to the body by touching, therefore also it is not included within the bounds of the body (as water is in a vessell) and because it is not so included within the bounds of the body, therefore also it is not stretched out to the utmost limits of the body; and consequently it is a vaine quare, whether the whole soule be in the whole body, or whole in every part. Now if this indeed be the truth (as indeed it commeth neerer to the pure nature of the soule) it is no whit lesse to the present purpose; seeing it followeth accordingly, that the soule is in the seede, and yet not contained of it: and so the propagatiō thereof is rather a powerfull operation, than any locall division. For seeing all confesse that the essence of the soule, properly considered, consists not in parts, but in powers; it must needs be confessed likewise that proportionably thereunto

unto that the propagation of the soule is not by decission, whereby one part is seperated from another; but by promotion, whereby the same power is effected in another, which it hath in it selfe; and this is the manner of propagation, which (as I said) is cōvenient to the nature of the soule. The rather is this to be received as agreeable to nature and reason, because if it be well observed, we shall finde that the very nature and essence of soules consist chiefly in their faculties: as corporall natures in their elementary composition: and God himselfe in vertues: his nature, being, as well as being most knowne, in goodnesse, justice, mercy, &c. which perfections as they are too high to be essentiall to any created nature: so are they all that one essentiall vertue which is in God, or rather which is God himselfe. Now seeing the soules nature consists

espe-

especially in the divine faculty of it, this doctrine may best be cleared by considering the faculties thereof. Whereby it may appear, even as when I give another my understanding, or make him know that which I know, my knowledge is still the same, and nothing diminished: so when these intellectuall natures, I mean one soule produceth another, the soule is still the same and indivisible. I know to communicate the notion is one thing & the faculty another notwithstanding herein the similitude holdeth, that even as the notion communicated to another, is nevertheless perfect in his minde that imparts it: so even the faculty itselfe (which in respect of corporall natures is as a real notion) when it is propagated to another, is nevertheless perfect in him from whom it proceedeth.

4.

And that it is thus the proper

ry

ty of spirituall natures to loose nothing themselves in communicating their essence to others, may farther appeare by the testimony of that learned divine Zanchy; who in confuting the heretickes objection against the divinitie of our Saviour Christ, reasoning after this manner: that if he receive the whole essence of the Father, the Father shall be left destitute: and if but a part, then it will follow that the essence of God is divisible, answers the same thus; that he receiveth the whole essence, and yet the Father hath it all still. For, saith he, spirituall natures whilst they are communicated, are neither wholly taken away, nor any thing at all diminished. His words be these; *Res enim spirituales, dum communicantur, neq; tolluntur penitus, neq; etiam immutantur.* Neither can it be said, that this is proper to God, seeing he affirms it of all spirituall natures

Spirituall natures may be communicated, cannot be diminished.

Zanch. de
trin. Eloh.
par. 2. l. 3.
cap. 7.

Hearing

Sounding

Sounding

Sounding

Sounding

Sounding

Sounding

Sounding

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Sounding

Sounding

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natures indifferently; yea what else
 can be meant by the indivisibil-
 nesse of the soule, but that it is
 of such a nature as cannot be di-
 minished by taking ought from
 it; else how should it differ from
 corporall natures, for even they
 cannot be diminished if nought
 be taken from them: yet, I say,
 not that the soule can be parted
 at all, after the manner of divi-
 ding corporall natures; but this,
 I say as the essence and forme of
 every creature is indivisible, no
 lesse than the soule, and yet they
 can out of themselves propagate
 their like, without making their
 forme or essence divisible, so
 may man produce his like with-
 out dividing his form or essence;
 which is his soule. For seeing the
 forme of a beast, as it is so, is as
 much indivisible as mans soule,
 and experience proves that they
 notwithstanding communicate
 their formes to their issue, why
 also may not parents give soules

to

to their ofspring without dividing their own: especially considering man is the most excellent creature, who must needs therefore excell in this faculty as well as in others. Neither can it be said, that then his soule must be full of soules, no more then that other creatures should therefore have in them many of their own kinds, because they beget many: for as *Scaliger* well answers, there is in that one sufficient power for the generating of many: and so much for those objections which are taken from the matter conceived, I proceed now to those that concerne the manner of conception.

The soule
not full
of soules.

*Scal. exer.
6. sect. 10.*

CHAPTER XII.

How the manner of conception can stand with the soules generation.

Touching the manner of conception, three things especially

Objections.

1.

2.

3.

especially are and may be objected: First, it is doubted whether conception be in the act of generation or afterwards. Secondly, it should seeme by this, that the soule is imperfect at the first, and grows by degrees with the body. Lastly, it may be questioned, how superfetation, and the conception of twinnes, can stand with this manner of the soules propagation. And if these also can be well cleared, there is nothing more materiall worth the questioning.

1.

Whether
conception
be in
generati-
on.

First, I say, it is a question amongst the learned, whether conception be at the first union of seeds or no: for (as some Physitiā write) there must be a certaine concoction and preparation of the seede before conception. First of all I might answer, that the ordinance of God herein is so wonderfull as passeth all mens understandings, so as none can say directly how it is, either
for

for the soule or for the body: it being one of those things which *David* professeth was too wonderfull for him, and therefore much more for us. And yet if we make no questio of the conception of the body, though we cannot conceive the manner how; why should we be more doubtfull and inquisitive about the soule; of which we know we are lesse able to conceive?

Secondly, I answer, that though it should be granted, that the more grosse and corporall parts of the seede doe (as indeed they do) require time before they can be thoroughly mixed & knit together to make a perfect conception: yet in reason it must needs be, that the more spirituall parts, and chiefly the soule is conceived in the first instant; I meane a small moment of time, and that in the beginning at the first meeting and union of the seeds of both sexes. And thus it must

Psal. 139.
vers. 6.

2.
That the
soule be-
gins with
the crea-
ture.

must needs be, not only because
spirituall natures are more quick
and subtile, and so move in lesse
time than corporall; and there-
fore may doe that in a moment,
which the other cannot doe but
in a longer time; whence it is
that in eating and drinking wee
see the spirits are refreshed, and
the man strengthened immedi-
ately after he hath eaten, before
ever the meat can be concocted;
but also experience teacheth, that
in the breeding of all creatures,
the internall parts are perfect be-
fore the externall, the more spi-
rituall parts of the body, before
those that are more grosse and
corporall; and therefore it fol-
loweth by like reason that the
spirits in man have their perfe-
ction before the body, and the
soule before the spirits: for there
is no doubt but nature observes
the same order in the beginning
that she doth in the continuance
of her worke, there being one
and

and the same cause of both. **A-**
 gaine, be it that there is such a
 concoction in conception, (as in
 respect of the body questionlesse
 there is) yet it cannot be denied,
 but the corporall parts are pre-
 pared & perfected by the other,
 which must needs therefore be
 first, and in the first instant; for
 that which beginneth must of
 necessity be in the beginning;
 because all that is done after-
 ward is by vertue of that power
 wherewith it was informed at
 first. For that power becoms the
 first act of the conceived fruit,
 and is the very soule of the crea-
 ture, wherewith if the seede be
 not informed at the beginning,
 all comes to nothing at the end.

And hence it is that if all cau-
 ses doe not fitly concurre toge-
 ther for the forming the seede
 with the soule at first, by whose
 working it may proceed to per-
 fection afterward, the whole
 worke is frustrated.

The

ινολησις
 οργάνου.

The consideration whereof may teach us, what the reason in nature should be, that there is more failing in the conception of man than of other creatures. Namely, because the soule, being of a more excellent nature in man, requires a more fit proportion, and due temper of all meanes, before such a heavenly flame can be kindled, and the seede informed and united therewith, then is necessary for the production of any other creature whatsoever. Now this very beginning only is properly conception, all that followeth afterward being nothing but a continued perfecting of this beginning by insensible degrees: which not nature but reason, hath distinguished into conception, forming, quickning, &c. to every of which that time is allotted, wherein that worke most appeares, though natures work be one and the same from the beginning.

Bu

2.

Whether
the Soule
be imper-
fect at first.

But here it will be objected,
that if the soule be in the feece
at the first conception, it must
needs be very weak and imper-
fect at the first, and so growing
and increasing with the body,
it must also decrease and dye
with it.

For answer whereunto, I would
first of all demand of them who
hold that it comes by immedi-
ate creation, how the soule of an
infant newly quickened in the
mothers wombe, can be as per-
fect as when it is a perfect man.
Surely there is not so much dif-
ference (at least in the soules ap-
pearance) between conception
and quickening, as is between
quickning and manhood: when
therefore they answer the one,
I may happily thereby also an-
swer the other. But not to stay
so long, in the second place I an-
swer, that all soules as well the
soules of beasts as of men, are
essentially as perfect in the first
instant

Reasons
proving
the soules
perfection
in the first
conceptio.

1.

2.

instant of conception, as ever after-
ward, yea, even the soule of
a plant when it is in the seed for
though not being of such a fiery
nature as living creatures, and
wanting meanes to exercise its
power, it may lye a while, yea,
many years as dead (as Mustard-
seed will doe) yet the vegetative
soule in the essence thereof, is as
perfect as the most perfect plant
as plainly appeareth so soone as
the meanes of growing is admi-
nistrated to it. Now if the soules
of other creatures (which as
they are soules doe neither in-
crease nor decrease, no more
than the soule of a man doth,
may be perfect when they shew
no perfection) no nor action at
all, why should we thinke mans
soule imperfect, because it doth
not manifest the perfections at
all times alike. And if this be a
good argument against the pro-
pagation of the soule, because it
should then seeme to be imper-
fect

fect at the first, and so to grow
up with the body. Why should
not that be as good against the
immortalitie of the soule, that
it seemes also to dye and decay
with the body? yea why should
it not be much stronger, seeing
it may better stand with the na-
ture of immortalitie to increase,
& grow better, than to decrease
and wax worse? But to put all
out of doubt, seeing all confess
that the soule is *in se* first,
the prime act or first mover, and
essentiall forme of the creature;
it must needs be perfect at the
first, and alwayes the same. For
reason teacheth that that which
is first, and gives perfection to
all the rest, cannot have another
before it to give perfection to
that; for so there should be a first
before the first: and a soule of
the soule. And seeing the soule
is the essentiall forme, it must
needs be unchangeable also: for
it is impossible the forme should
be

3.

4.

be altered, so long as the creature continues the same, what creature soever it be. So that this never change but at death, nor then neither in men: because it is begotten of immortall feede, and not brought forth without the immediate hand of G o d. It skilleth not therefore whether the soule can see, heare, or reason, when it is in the feede: it sufficeth that it hath that spirituall and diuine nature; which when the organs are perfected, is able to doe it. Herein it is with the soule as with the body; the child newly conceived hath not the fashion of an humane body; yet is there all that is essentiall to the nature of it, as will in time appeare; so is there all that is essentiall to the soule in conception: but the bodily parts requiring time hath it imperfectly, the soule being spirituall and above time, hath it perfectly in the first instant: yet in this case
 r he

the soule must stay for the expression of it selfe, till the body be perfected; and then all those (seeming) new-come perfecti-
ons, are to the soules as cloths to the body : onely accidentall or-
naments, and externall habits,
which doe not alter, it indeed,
but onely in shew.

Lastly, concerning the questi-
on of superfetation, whether
twins be conceived at once or at
divers times; we need not much
to dispute. For whether it be ei-
ther or both wayes, it makes no
matter, for if nature hath power
to worke so diversly for the pro-
ducing of bodies, there is no que-
stion but that both God and na-
ture is able to indue them with
soules accordingly. And it is suf-
ficient for the point in hand, that
howsoever the manner of gene-
ration be, there is (at least of the
soule whereof we dispute) but
one conception of one, and that
at once, which once is in propa-

G

gation.

3.
Of con-
ception of
Twinnes.

gation. For though among other creatures, the receiving of the seede once, sometimes produeth many, and often, many times but one; yet we need not grant it so in humane propagation: and yet if we should in regard of the former we need not doubt (as I said) but God is as powerfull to produce soules, as nature is to bring forth bodies: and for the other, we must needs thinke, either that the former is a propagation to the latter, or else the latter a perfecting of the former (otherwise there would be divers bodyes too, any or all of which rightly understood, may well stand with this manner of the soules propagation: yet in all probability there is but one for one with us, howsoever there are many for one, and one for many in some other creatures. Further then this, I thinke no modest or reasonable man will or need inquire; but rather

con-

conclude this point as the Psalmist begins it; *I will praise the Lord, for I am fearfully and wonderfully made; marvellous are thy workes, and that my soule knoweth right well.*

Thus we have seene (I hope) sufficient reason, that it is not against reason, that God should produce one soule out of the spirituall matter of another, by the helpe of boddily organs. And if it were against reason, yet reason teacheth, that we should rather teach it, than that which is against Religion; which we are now to prove, for having thus explained my assertion, & cleared the way by answering all the materiall objections that I can meet with; whether from divine or naturall reason against it; whence it is manifest that it may be so: I will now proceed to prove that it is so.

Psal: 139.

14.

Conclu-
sion of all
the obje-
ctions.

C H A P. XIII.

*Testimonies out of the old Testa-
ment, proving the soules pro-
pagation.*

The me-
thode ob-
served in
proving
the soules
propagati-
on.

AS the former arguments to
disprove this immediate man-
ner of the soules propagation,
were of two sorts; Scriptures and
naturall reasons; so also shall the
arguments to prove the same be.
For seeing God hath a two-fold
voyce, the one speaking in the
Booke of the Scriptures, and the
other in the Booke of the Crea-
tures; when the divine Oracles
of the former cannot be heard,
we must give care to naturall
reasons drawne out of the lat-
ter: the voyce of nature agree-
ing with the Scriptures, being
indeed the voyce of God. The
proofes from the Scripture, shall
be of two sorts likewise, either
direct testimonies, or reasons
drawne from them. And againe
the

the testimonies shall be first from the old, and then from the new Testament, which we will take up in order as wee shall meet with them.

And first that this doctrine may not seeme new, I will prove it even from the beginning of the world, beginning first with the testimony of God himselfe, who in the day he created man upon the face of the earth; he created them male, and female, and blessed them, and said unto them; *Be fruitful, and multiply, and replenish the earth.* Here without any limitation, they are commanded to fill the whole earth, & to subdue it also, which must certainly be understood of the whole man, and not of the body onely. For what is the body that it should subdue the earth, or who is man that he should limit the holy One of Israel? or presume to set bounds where God hath set none? Neither can there

I.
Gods first
Institution.

Gen. 1. 27.
28.

Verse 22.

be any colour of doubt how this is to be understood, seeing God spake the very same immediately before, even to the fishes and fowles. For, saith the Text, *God blessed them, saying, be fruitful and multiply, and fill the waters, &c.* As therefore God so framed their natures, and gave such power unto them, that the like might produce the like unto it selfe, as touching the whole creature: so if we will beleeve God and his word, man doth produce man the whole, the whole as well as other creatures. Besides, how can it stand with reason, that that blessing that proves sufficiently effectuell to the basest creatures, should not only be effectual in man the most excellent? especially so grossely defective, as that man should not be able to propagate man, but some imperfect formelesse peece of a creature, which indeed is so unnaturall, as no man knowes what

what to call it. For the body of a man can be no more termed man, than the carcase of a brute beast, can be called a brute beast: and shall a beast, upon whom there is no such blessing expressly pronounced in Scripture, be acknowledged to doe more this way in his kinde, than man who was most expressly blessed, even twice over? yea, is it not contrary to reason, and religion too, that God should command man that which he did not give him power to performe? for it is manifest, that God did not onely blesse, but command them, and it is no lesse manifest, did extend to the whole man. Now if Gods comānd reacheth to the whole man, and mans power reacheth onely to the body, or carcase; how can it be avoided but Gods command, shall be in vaine and unreasonable, if not unjust? If in this worke the chiefe part belongs to God, it cannot with

reason be ascribed to man; neither can God command him to doe all (according to his kinde, that is the law of nature) if he can doe but the least part. Lastly, it is to be considered that God so framed the nature of every living creature, that it was apt, not onely for the bringing forth of the body, but also, and especially of the soule, that being the chiefe part of the creature: so that this blessing and command of God doth principally respect the soule in every creature. Whence it followeth that it is more absurd to deny the propagation of the soule, than of the body; but most of all absurd to deny it in man, who of all other creatures, is the most excellent, and herein most especially blessed of God.

To conclude therefore from the premises we may well frame this argument, that if the voyce & ordinance of God, be no lesse effectue-

essential in man, then it is in
 the rest of the living creatures
 propagating: then according to
 the ordinance of God, man be-
 getteth whole man, soule and
 body. But the Antecedent is
 true, as appears in the text, and
 therefore also the consequent:
 -13- Secondly, It appeared that
 God so ordered the nature of all
 creatures in the beginning, that
 they might persist of themselves,
 and multiply their kinds by the
 power of nature, that so he him-
 self might not need to be al-
 wayes creating new creatures:
 and herein man was ranked a-
 mongst the rest without any dif-
 ference. And so on the seventh
 day (saith *Moses*) God ended
 the worke which he had made,
 and he rested on the seventh day
 from all his workes which he
 had made.

How then dare we set him a-
 worke to create thousands of
 new soules every day at our plea-
 sure.

2.
 Gods re-
 sting from
 his labour.

Obj.

Ans.

I know the ordinary answer is; that God indeed rested from creating any more new kinds of things, but not from creating any more individuals of the same kinde.

1.

But first there is no such limitation in any other place of Scripture, & therefore it is to be rejected as a vain imagination of mans braine.

2.

Secondly, This is a direct begging of the question, for they grant it generally in all the works of nature, yea, in every particular, excepting only this exception of their own; notwithstanding 24. speaketh like of both, ascribing no more to one than to another.

3.

Thirdly, It is most absurd to say, God rested from creating more kinds; but not from creating more particulars of the same kinde; because to create new things of nothing is more properly a worke of creation, than

than still to produce new kinds out of former matter. For according to the common definition of creation; *Creatio est productio entis ex non ente*, a making of something of nothing. And therefore if God hath so ceased from his worke of creation, than he makes no more new kinds of creatures, although of former matter, much more hath he ceased from creating daily new substances of nothing.

Lastly, otherwise God should not have ceased at all, for it cannot be denied, but there are new kinds continually brought forth, and not onely in equivocal generations, but by such copulations as are out of kinde, whereby it cometh to passe, that there are divers kinds of creatures now in the world, which were not created by God in that sort at the first: so that this resting must be understood chiefly, if not onely, from immediately creating

The
of
Ere

4.

Ge
33

creating new substances of nothing. From this place of Scripture therefore I reason thus: If God absolutely ceased from the worke of Creation, then also he ceased from the creating of souls: but the Antecedent is true, therefore the consequent.

3.
The creation of Eve.

Thirdly, we read that God of the rib of *Adam* as of a living body formed *Eve*, but wee doe not read, that he breathed into her nostrils the breath of lives, as he did into *Adam*, which certainly if it had beene done, the Scripture would not have passed over in silence: especially seeing it was *Moses* chiefe purpose to declare the originall of all things: but contrarily, he plainly affirmeth, that of that he made a woman: and speaking of her whole person, he saith, that *shee* (that is; *Eve* the woman) was taken out of man, and addeth moreover, that therefore *shee* was called *woman*: and farther affirmeth, that

Gen. 2. 22,
23, 24.

that therefore by marriage God made thick the flesh againe, and for that cause others should be so united also: besides diuers other reasons alledged before, which need not here to be repeated.

Fourthly, When our first parents had committed sin, before they had brought forth any children, God made a comfortable promise to Eve, saying, that the seed of the woman should brake the Serpents head. Now the body it selfe being without reason, what is it being compared to the Serpent? Wherefore by seed in this place must needs be meant the whole nature of man, which Christ tooke of the Virgin Mary. For whole man was conceived and borne of her, except sin onely; as afterward we shall see. Neither is this to prove one doubtfull thing by another: for it is out of doubt, that by seed is here meant both body & soule: unless

The prom
mised seed

Gen. 3. 15.

unless we shall say, that Christ redeemed us by a body without a soule. And if this soule was received from *Eve*, as her seed, as well as his body, I thinke there is none will make question of ours.

5.
Adams of-
spring.
Gen. 5. 3.

21. E. 1561

Fifthly, Very forcible also if it be well considered, is that where *Moses* saith, *Adam* gat a sonne in his owne likenesse, after his owne Image. Whence it appeareth manifestly, that he was the parent of the whole nature, and not of one part onely: for this Image is opposed to the Image of God spoken of in *Adam* before, which Image and likenesse was not in the body, for then it would follow that God had a body, but in his soule in respect of his minde and reason, and those other divine gifts whereby *Adam* excelled the rest of the creatures. So that if we will make a true opposition, it will follow from this place, that as God made *Adam* in his

his image in his own image
and likeness chiefly in regard
of the soule, and those diuine
gifts whereof it was endued:
So Adam in his corrupted estate
beget a sonne in his own Image
and likewise not in regard of the
body only, but chiefly in respect
of the soule, and in that corrupt
and sinfull like himselfe to giue.

Sixthly, Such is that plant
to where God made a promise
to Abraham saying, I will surely
God, and the God of thy seeds after
thee. Where by Gods multitudes
be meant that which is borne of
seeds, to wit, whole many land
not the body onely, for that
without the soule of it selfe is
dead: and as our Saviour speaks
in another place, God is not the
God of the dead, but of the living.
And if God will not style him-
selfe the God of the dead, unlesse
the soule at least be still living,
much lesse will he call himselfe
the God of a senseless substance.

in full

inferiour

120

Th

Gods pro-
mise to A-
bram.
Gen. 17. 7.

Matth. 22.
32.

Obj.

Ans.

orig 2hod
-h 102elin
-mod 1d
-7.7.11.10.0

102elin

102

inferior to the issue of brave
beasts. Thus therefore Gods
multitude of seeds must containe
more than a body, yea, cannot
be like as indeed it doth to the
whole man, as well soule as bo-
dy, that is to say, persons consi-
sting of both, for to such onely
is this paradise made. Neither is
it for any man here to except
& say, that the whole man may
be said to proceed from man,
though the soule comes from
God: because he prepares the
body, and gives the existence
to the creature; for besides that
it is contrary both to nature and
reason (as afterwards we shall
see) that a man should be a fa-
ther to that to which he gives
onely the least part of the exis-
tence, and nothing at all of the
forme: it cannot be avoided but
the Scripture doth here plainly
affirme, that the whole man con-
sisting

sisting of soule and body, is the seed, issue, and of-spring of man: So consequently begotten, born, and brought forth by the seed of man.

Seventhly, When the Scriptures doe expressly affirme, that sixty-six soules descended from the loynes of *Jacob*: doth it not plainly teach that the soules of children doe descend from their parents? Neither can the force of this place be avoyded, by saying that the soule is here by a Metonymy put for the body, or by a Synecdoche the whole soule put for the vegetable and sensible part of the soule, neither yet that it is only for that denomination is taken from the better part; or for that man disposeth the matter of the body for the receiving of the soule. The falshood of these conceits doth plainly appeare out of the Antecedent and consequent of the Text; for a little before it is said,

7.

The soules
that descended
from
Jacob.

these

these are the sonnes of Rachel which were borne unto Jacob, fourteene soules in all; and immediately after; the sonnes of Joseph were two soules: so that it is evident in the text, the soules signifie sonnes, viz. the whole person and nature of man. Although therefore hereby is not meant soules onely, but persons; according to the proprietic of the Hebrew tongue: yet why in this case should the holy Ghost speake of the whole person, if onely the least part of him be thereby meant. Neither can I thinke the Hebrew tongue so double, or the holy penman so much mistaken, as to say onely soules descended, if bodyes onely did: yea, how absurd is it, when by the rules of interpretation, the proper litterall sense is alwayes to be retained, unlesse some manifest falshood or absurditie doe necessarily follow upon it: and when wee must fly unto some tropicall

tropicall sense, it must be fetched out of the Text it selfe, if it may be, here we should depart from both, onely to confirme a fancy, which hath no apparent warrant in the whole Scripture; and that when in all other places we understand the whole to comprehend the parts, yet in this case above when the Scripture speakes of the whole, we must understand but the least part: and when it names the soule, yet it means the body onely.

Eightly, As this doctrine is cleare by the testimony of *Moses* from the creation of the world, and the first institution of nature; so also from those Scriptures which doe purposely speake of the propagation of man, according to the ordinary course of nature since the creation. Two places there are especially where this matter is purposely handled in the Scripture: in both which, the soule is said

to

8.

Scriptures
that purposely
speake of
mans generation.

I.
Iob 10. 8.
10, 11.

2.
Psal. 139.
13, 15, 16.

to be conceived in the wombe,
and brought forth by the vertue
of generation as well as the bo-
dy. The first wee finde in the
booke of *Iob*, where in making
his moane to God, he useth
these words: *Thine hands have
made me, and fashioned me together
round about: -- Hast thou not pow-
ered me out as milke, and curdled me
like cheese? Thou hast clothed me
with skin and flesh, and hast fenced
me with bones and sinewes. The o-
ther we have in the Book of the
Psalmes, where David speaketh
unto God in this manner: Thou
hast possessed my reins; thou hast
covered me in my mothers wombe:
My substance was not hid from
thee, when I was made in a secret
place, and curiously wrought as in
the lowest parts of the earth: thine
eyes did see my masse (or whole
substance) yet being imperfect, and
in thy booke all my members were
written, which in continuance were
fashioned, when as yet there was
none*

none of them. To omit the omission (although it is very unlikely that Job and David here describing so precisely the manner of mans conception, breeding & bringing forth into the world; wherein Gods power, wisdom, and goodnesse, is most of all to be magnified; should pretermitt that wonderfull worke of the creation & infusion of the soule, if it had beene knowne and believed in their dayes) this onely I would know, how, if the soule be immediatly created by God, they could so perceptorily (without any exception or limitation) affirme that the whole man was formed in the wombe, powred out as milke, curdled like cheese, &c. which that they both joyntly affirme, will plainly appeare, if we consider these three things: Man, or me, secret place, and masse or substance. For the first, it is manifest they doe not herein speake of their owne persons onely,

Gen. 1. 27
& 5. 1. 2.

Verse 13.

only, as being a matter proper to them alone, but in this they ranke themselves with all mankinde; so as man here signifies all mankinde, male and female (as *Moses* uses the word) soule and body, and one as well as the other. When therefore they both expressly affirme, that man is conceived in the wombe, it followeth that all men and womens soules, have their originall together with their bodies. As for the terme, *secret place*, it signifieth the wombe of the mother, where the childe is conceived, which is expressly named where he saith, *thou hast covered me in my mothers wombe*: therefore when *David* saith, he was wonderfully formed in a secret place, he intimateth that the conception of the whole man, is made in the wombe. Lastly, the word *masse*, or *substance*, which he addeth afterwards, makes it yet more manifest, for it signifieth all

all whatſoever is in man, which is alſo proved by the words that follow after: for he ſaith, that this whole maſſe or ſubſtance of man which is formed in the wombe, was deſcribed in the booke of Gods providence, and who dare deny but the ſoule as well as the body was from all eternitie knowne unto the providence of God: for it is not meant of the members of the body only, but according to the true meaning of the words in the originall, all things whatſoever in man, is brought forth in continuance of time which before was not. So that from theſe Scriptures I conclude thus; If whole man, with his whole maſſe or ſubſtance be conceived in the wombe of his mother, then his rationall ſoule, together with his body, is propagated out of or by vertue of the ſeede. But whole man together with his whole maſſe or ſubſtance, is con-

9.
Davids
confessi-
on.

Psal. 51.5

conceived in the wombe of his mother; therefore the rationall soule, together with the body, is brought forth by vertue and power of the seede.

Ninthly, Like unto these also is that other speech of the Prophet David; where he confesseth that not his body onely, but he himselfe, both soule and body was conceived in sin. So are his words: *Behold, I was shapen in iniquitie, and in sin did my mother conceive me.* Whence it appeareth, not onely that the whole man is conceived in the wombe, but that he is bred and borne in sin; yea corrupt and sinfull even from the very first conception, which as (wee shall afterward see) could not possibly be if the soule were immediately created by God. And least we should not take knowledge of this, or knowing it think it more strange than true; he setteth before it this speciall note of observation.

Behold,

Behold as being a matter worthy
to be knowne, and beleaved of
all men.

Tenthly, The Prophet Jerem
my likewise, or rather the Lord
by the Prophet speaketh thus:
Before I formed thee in the wombe,
I knew thee; and before thou camest
forth out of the wombe I sanctified
thee. Whence also it appeareth
not onely that the whole man,
the soule as well as the body is
formed in the wombe; but also
that the soule is present, and in
some sanctified by grace (as all
are corrupt by nature) even from
the beginning, for so it may well
be understood, that Jeremy was
sanctified, as John Baptist also
was, with the gifts of the holy
Ghost, even from his mothers
wombe: yea, before he was
borne, even from the time of
his first forming in the wombe.
And seeing such sanctification
and speciall knowledge of God
cannot be ascribed to a body

Jeremies
approba-
tion.

Luk. 1. 15.
41.

H

with-

without a soule; it will follow that as all are sinfull, and some in part sanctified, even from the very conception; neither of which can be without a soule: so all doe receive both soule and body together at the very first conception.

II.
Salomons
resolution

Eccl. 12.7.

Eleventhly, Hereunto may be added that of *Salomon*, which was before alledged to prove the contrary, where he saith; *Then shall the dust returne to the earth as it was, and the spirit shall return to God that gave it.* That is, at death the body returns to the earth whereof it was first made, when God formed man of the dust of the ground, and the soule returns to God who first breathed into *Adams* nostrils the breath of lives. Now if *Salomons* meaning be, that looke as the body ariseth from the earth, so the soule comes from God (whence some would inferre the immediate creation of the soule)

soule) it holds much more
 strongly, that the soule is not
 immediately given of God, but
 mediately by the meanes of na-
 ture; seeing we have not our
 bodies neither immediately from
 the earth, but mediately by pro-
 pagation from *Adam*, from whom
 both soule and body is commu-
 nicated to posterity, and both
 by the gift of God. To conclude,
 therefore as our bodyes come
 from the dust, so doe our soules
 from God, but our bodyes come
 by propagation from *Adam*;
 and therefore (by this argument)
 so doe our soules soules also.

Lastly, That of the Prophet
Zachary before objected to the
 contrary, serves also notably for
 the confirmation of this medi-
 ate manner of the soules propa-
 gation: his words be these; *The*
Lord formeth the spirit of man with-
in him. Now to forme in the Scri-
 pture never signifieth to create
 of nothing, as God did in the be-

H2 ginning:

12.
Zacharies
 testimony
Zach. 12. 1.

737

Non est

877

Gen. 1. 1.

2. 7.

ginning, but to frame of some
matter pre-existing as when the
Lord formed *Adams* body of the
dust of the ground. For though
indeed creating be sometimes
put for forming, yet forming is
never put for creating of no-
thing. Seeing therefore the
Lord formeth the soules of men
of some matter, it must be either
of the soules of the parents, or of
his own essence, they being nei-
ther bodies nor Angels; but the
latter is impossible, and there-
fore it must needs be the for-
mer.

Again the Prophet saith not,
Without him, as if it were first
made and then infused, but *with-
in him*. So that in saying the
Lord formeth the spirit of man
within him, he doth evidently
declare, that there is some mat-
ter within man, whereof the
Lord formeth the soule: than
which, what in so few words
can so fitly and fully expresse
the

I.
Of matter

the manner of the soules propa-
gation, being formed in concep-
tion of the spirituall matter of
the parents soules, by the power
and vertue of the loocke in gene-
ration. And yet not merely by
the power of nature; for in the
last place it is to be observed,
that he saith, *the Lord formeth it*.
For he indeed is the externall ef-
ficient, the nature of the soule
being of that height, that with-
out an immediate act of his pro-
vidence, it cannot be produced.
Whence it is that in the produ-
ction of the soule, though it be
not a creation, it is as neere to a
creation as can be; and though
it be by propagation, yet it is
not merely by propagation, but
some way above it; and so it is
in a manner a kinde of mixed
betweene creation and propaga-
tion. For according to these
words of the Prophet, the soule
is formed of the spirituall matter
of the parents soules, within the

conceived fruit, nor without the
omnipotent power of God.

So that by all these testimo-
nies it appeareth (I thinke) suf-
ficiently, that this doctrine went
current in the time of *Adam*,
Abraham, *Moses*, *David*, and
the Prophets, and (I believe)
never was once questioned in
those first ages of the world.

And thus to shew that the
doctrine of the same

is not much more clearly

revealed and fully confirmed in

the new Testament also. For

first the Apostle *Saint Paul* saith

as plainly as can be, that all men

in their whole persons, both

were in *Adam* and sinned in

him. *Which* (saith he) passed by

one man upon all men, in whom all

have sinned.

And thus to shew that the

doctrine of the same

is not much more clearly

revealed and fully confirmed in

the new Testament also. For

first the Apostle *Saint Paul* saith

as plainly as can be, that all men

in their whole persons, both

were in *Adam* and sinned in

I.
S. Paul.

con

ε H

sinned.

finned. Where he maketh no
such division of soule and body,
one from one place, and ano-
ther from another, as men have
now invented : but he saith
plainly, the whole man, yea all
men (who consist of soules I am
sure as well as bodyes) were in
Adam, yea, and sinned in him
too ; which is absurd to say, and
impossible to be without soules.
What would we, yea, what can
we have more plainly spoken ?
Is it not then high presumption
(to say no worse of it) for men
thus to sever what God hath
joynd together without appa-
rent warrant from his word ?
how much more then in this,
for which it is confessed there is
no warrant there at all ?

And yet least any man should
be mistaken, as thinking the
whole man may well enough
be said to be in *Adam*, though
not in other of our parents, by I
know not what imaginary im-

Rom. 5.12.

e 125V

The Au-
thor to the
Heb.
Heb. 7. 1.

Vers 9.

putation; because he was the
stocke of all mankind (or ra-
ther of the bodies of all man-
kinde;) the holy Ghost, I say,
foreseeing our aptnesse to erre,
to take away all exception saith
the very same concerning other
Fathers also; as that *Levi* (toge-
ther with all his sonnes) was yet
in the loynes of his Father (grand-
father, yea, and great grand fa-
ther) *Abraham* when *Melchise-
deck* met him; and which is more,
(paid riches in him. So that by the
testimony of the Apostle, *A-
braham* is to be reckoned in the
number of those that did pro-
pagate the whole man, soule and
body together: and for that
cause paid tithes for his posteri-
tie while they were yet in his
loynes. And if *Isaac*, *Jacob*; and
the whole tribe of *Eevi*, were
once in the loynes of *Abraham*;
we need not doubt, but we were
all in like manner once wholly
in *Adam*, and consequently are
now

now wholly propagated from him.

Against that we may not deny it, inelle we will deny Christ and our owne saluation. The Scriptures teach, that Jesus Christ as concerning his humancie was the sonne of the virgin Mary, and so of David his Father: for so said the Angell Gabriel, being sent unto her: Thou shalt conceive in thy wombe, and bring forth a sonne: and againe, the Lord shall give unto him the throne of his father David. Neither is it sufficient to say his body came from them; for the Apostle plainly affirmeth, that he was made of the seed of David according to the flesh. Where flesh is figuratively put for his whole humancie, both soule and body, as themselves confesse. Neither can it be denyed, for it is there opposed to his Divinitie, as the words immediately following doe manifestly declare: and all

2.

The Angell Gabriel

Luk. 1. 31,
32.

Rom. 1. 3.

Per sonen-
dochen.

H 5

In

Interpreters acknowledge.

3.
S. Peter.

Act. 2. 30.

Heb. 4. 15.

Gen. 3. 15.

& 22. 18.

Gen. 5. 10.

11.

Whence it necessarily followeth, that the soul of our Saviour was the seede of David, even the fruit of his loynes as well as his body, as St. Peter witnesseth: for since the holy Ghost affirmeth it, why should we feare to do it? yea, why should we not feare to doe otherwise? Is it not safer to follow such a guide, than to run a way by our selves for which we have no warrant? And seeing as the Apostle elsewhere affirmeth, *He was made like unto us in all things, except sinne*; why should wee make any doubt, but it is so with us also, as it was with him? Especially considering the whole current and full streame of the Scriptures run this way, even from the beginning. And not onely concerning him, as where it is said, *the Seed of the Woman shall breake the Serpents head*; and, *in thy seede shall all the nations of the earth be blessed*.

we

we heard before: but also all other places speaking of his or our generation, comprehends both soule and body under the name of *seed*, without any exception, making the soule no lesse the seede of man than the body, and the body no more than the soule, and neither of them more or lesse propagation than the other, and this throughout the whole Scripture, without any the least word to the contrary. And therefore, I say againe, let no man dare to separate what God hath so joyned together.

Lastly, Unless we will make God the Author of sin, and consequently deny God that made us: we must confesse the truth of this doctrine, proved from those words of our Saviour, where speaking both of the naturall and the new birth of man, he saith, *That which is borne of the flesh is flesh, and that which is borne*

1 Chron.
1, 2, 3, &c.
Mat. 1.
Luk. 2.
Mat. 19. 6.
. 1. 1. 1. 1. 1. 1.

4.
Our Saviour
our him-
selfe.

Ioh. 3. 6.

Gen. 1. 3.

Eph. 2. 3.

borne of the spirit is spirit. Whence
 I reason thus; If the soule were
 immediately created by God, it
 should not be flesh that is cor-
 rupt and sinfull; but spirit, that
 is pure and holy. For whatso-
 ever comes immediately from
 God, he makes it pure & good,
 yea, all things *very good*. But man
 from his very beginning is cor-
 rupt and sinfull, because he is
 borne of flesh; for saith our Sa-
 viour of the whole man that be-
 ing borne of the flesh he is *flesh*,
 and therefore the whole man
 hath need of a second birth, that
 he may be borne of the spirit.
 Either therefore we must deny
 originall sin, or else make God
 the Author of evill; if the soule
 be immediately created by him.
 But seeing it is manifest we are
 borne of flesh, and are by nature
 children of wrath; and it is im-
 pious blasphemy once to ima-
 gine that God is the Author of
 sin; I feare not to conclude, that
 the

the soule is not borne of the spirit, I meane, created by God, but of the flesh, that is, propagated by man.

Thus then for divine testimonies we have produced more than a whole jury of witnesses: first God himselfe, then *Adam*, *Moses*, *Job*, *David*, *Salamon*, *Jeremy*, *Isaiah*, *Barth*, *Paul*, the Angell *Gabriel*, and our Saviour *Christ* himselfe; and if humane Testimonies would serve the turne, it were neede to shew more than twelve legions of Saints, learned and unlearned, that have lived and dyed in this belief. It being the received doctrine of the western Churches in *Saint Hieronims* time, as was before declared: but if these will not satisfie, much lesse would those, and therefore I omit them.

The conclusion of the divine Testimonies.

.I

.c

CHAPTER XV.

The propagation proved from the
Doctrine of Originall sinne.

Reasons
proving
the soules
propaga-
tion.

1.

2.

BEside the Testimonies of
Scripture, this moderate man-
ner of the soules propagation
may farther be demonstrated
by reasons drawne from them;
wherof there are two onely
most materiall, and indeed ne-
cessary to be considered: the
one concerning the doctrine of
originall sin, and the other tou-
ching the incarnation of our Sa-
viour; which two, being the
maine difficulties in this questi-
on; the one hundering the soules
immediate creation, the other
the immediate propagatiō ther-
of; if these two can be cleared,
but especially if both doe agree
together to confirme this do-
ctrine, there will remaine no
more place of disputation about
it; and therefore I purpose to in-
list

sist so much the longer in them both.

And for the better clearing the first reason drawne from the Doctrine of Originall sin, I will first make way to it by a general description (of these three things: First, Originall sinne; Secondly, Creation; Thirdly, Propagation: and then apply it particularly to the proving of the point in hand.

From the name of the sin descending.

From the goodness of God in creating.

From the course of nature in propagating.

Of all which, I will speake as briefly and plainly as I can, and according to that divine light which is revealed in the Scriptures.

First therefore it must be shewed out of the Scripture, whether there be any originall sin or no, and what it is. For the first, that the

2.
Originall
sinne.

Proc.
out of the
Scripture.
Rom. 7.
11.

Gen. 2.
17.
From 7.
14.

1 Cor.
15.
Rom. 7.
15.

Gen. 2.
17.
From 7.
14.

Job 14.
17.
Job 15.
14.

Job 15.
14.
Job 15.
14.

**Proofs
out of the
Scripture.**

8 Rom. 5.

13.

bGen.2.17

c Rom. 4.

14.

d 1 Cor.

15.22.

1. Rom. 1.

14

f Gen 6.ε

Gen. 8 21

Job 14.

4

Job 15.

14

* Pfal. 51.

2

the stream of sin being first
poysoned in Adam the fount
tainteth thall infected every man
that comes into the world with
sinne. is manifest through the
wholes Scripture. yea by man sin
(marked with sin) so great blood
poured out by a sin in the day
that the first curse of the forbidden
fruit was by man to die the death
yea every Infants that had not
actually sinned, yet were counted
with original sin: so that in A-
dam all dyed, because in Adam
all did sine. Hence it was that
by and by after all the imagina-
tion of the thought of his heart
were evilly & maliciously: yea,
evill even from his youth. And
how who was being a cleane thing
out of an unclean? And what is
more than shall be cleane? And
he that is borne of a woman, that
is polluted by righteous, sayth Job.
Hence over David I confesse of
himselfe I was borne in iniquity,
and in sin did my mothers concei-
me:

me: and of others. he saith, the wicked are estranged from the wombe; they goe astray as soon as they are borne. Esay also calleth man a transgressor from the wombe: and Jeremy saith, the heart of man is deceitfull above all things, and desperately wicked: hence also it is that the Apostle saith, Wee are by nature children of wrath; and by the offence of one, the fault came upon all men to condemnation. And to conclude, our Saviour saith plainly, that which is borne of the flesh is flesh; and except a man be regenerate and borne againe, he cannot enter into nor see the Kingdome of God.

Besides, Reason teacheth, that like begets like, as touching the substance and accidents proper to the kinde, according to the Rules *Generatum sequitur naturam generantis*; Beasts bring forth beasts; Serpents, serpents, and finally man, a sinfull offspring: we cannot gather grapes of thornes,

1 Pf. 58. 3.

mis 48. 8.

Jer. 17. 9.

o Eph. 2. 3.

p Ro. 5. 18.

q Ioh. 3. 6.

Ioh. 3. 3. 5.

Reasons to prove it.

I.

Mat. 7. 16.

*nor figges of shittles; but an evill
 tree bringeth forth evill fruit; and
 corrupt Adam sinfull men, other-
 wise how could Infants justly
 be punished with death, seeing
 death is the wages of sinne. And
 why were Infants circumcized,
 and women purified after child-
 birth under the law, but to shew
 that all that commeth of mans
 seed, is defiled with sin. Againe,
 comon experience sheweth the
 fruit of this bitter roote to bud
 forth in childrē, even from their
 very cradles, and that by incli-
 nation before they can learne by
 imitation. The necessitie also of
 our regeneration proves it; for
 if by our first birth we were not
 corrupt, then should not the se-
 cond be necessary to salvation.
 Lastly, the double grace which
 we receive from the second A-
 dam Christ Jesus, namely, Justi-
 fication & Regeneration, shews
 that there floweth a double evill
 from the first Adam, namely the
 guilt*

guilt and corruption of nature.
If we had not this double finne,
we should not need this double
remedy.

And now that we see we are
thus infected, let us inquire a
little more narrowly into the
nature of it. It appears by that
which hath beene said already,
that all men are become sinfull
through *Adams* sin, having lost
those now supernaturall gifts,
wherewith he and we with him
were at first indued; and in stead
therof, are all over infected with
a venomous qualitie, or inclina-
tion to all manner of evill, cau-
sing ignorance and blindness in
the minde, stubbornesse and re-
bellion in the will, disorder in
the affections, making the sen-
ses sensuall and beast-like, all
the members of the body instru-
ments of unrighteousnesse, and
the whole man a slave to the de-
vill; and that from our first be-
ing, even so farre as nature can
reach

What ori-
ginall sin
is.

110 12 177
nil 111111
21

Why it is
so called.

Rom. 6. 6.

Rom. 7. 17.

23.

Heb. 12. 1.

Iam. 1. 14.

reach (as well potentially as actually) ever since Adam sinned, which groweth up with us from the wombe, and in time (if we live) brings forth the fruits of unrighteousnesse, in our thoughts, words, and actions, by reason whereof we are not onely corrupt, but guilty of Gods wrath, and liable to eternall damnation from our first being. Now it is called Originall sin, first because it was from the beginning, even as soone as ever we sinned: secondly, because it is with us from the beginning, even in conception, as soon as we doe actually begin to be: and thirdly, because it is the beginning of all actual sin whatsoever. Howbeit, in the Scripture it is called by other names, as *The old man*, *The body of sin*, *The sin that dwelleth in us*, *The law of our members*, *The sin that inclineth us unto envy, hate, Concupiscence, and the like*. And as we use the word, it is sometimes

times

times taken more largely for
the sin of Adam, together with
the guilt and corruption follow-
ing it; but usually more strit-
ly for the corruption of nature
only: consisting of the priva-
tion of goodnesse, and inclina-
tion to evil, before it be heard.
These grounds being laid downe
we may make a full definition
of it after this manner.

Originall sin is a deprava-
tion of the whole nature of man,
consisting of the privation of ori-
ginall righteousness, and an
inclination to all manner of e-
vil: derived from Adam to all
his posteritie by naturall gene-
ration, whereby they stand guilt-
ty of eternall death: in which
definition, wee may see all the
essentiall causes of originall sin:
the subject, or materiall cause,
is the whole nature of man, all
men, and every part of all men,
soules, body, understanding, will,
memory, affections, senses, and
severall

Definitio
Originalis
peccati.

severall members of the body, as they constitute the person of a man propagated from *Adam*. The formall cause is the depravation of the same, whereby every man is deprived of originall righteousness, and prone to every sin that can be committed. The efficient cause, the sinning will of *Adam*; the instrumentall cause, naturall generation; and the end and effect of it, guilt and punishment: misery and death here, & eternall damnation hereafter.

More briefly, Originall sinne is by some defined to be the depravation of mans nature, consisting of the privation of righteousness, and inclination to evill, contracted from the generation it selfe, and derived from *Adam* to all his posteritie. For as sickness is not onely a privation of health, but also an evill affection of the body, arising from the distemper of the humours: so originall

ginall sin is not onely the want
of righteousnesse, but also an in-
clinablenesse to unrighteousnes,
arising from the sin of *Adam*,
and conveyed unto us by natu-
rall propagation. In a word, it
is our potētiall sinning in *A-*
dam; whereby according to the
law of nature, we are both cor-
rupt and guilty. And so much
for the generall nature of origi-
nall sinne.

Now for the second, what
Creation is; we shall not need
many words. Improperly Crea-
tion is taken sundry wayes, some-
times for the determination and
decree of God to create, as where
Wisdomē saith, *He created me in*
the beginning before the world; that
is, he decreed to create and re-
veale me in the Church. Some-
times for renovation, & chang-
ing, not of the substance, but the
qualitie of a thing: So *David*
prayeth, *Create in me a cleane*
heart, O God. Sometimes for the
naturall

Creation
what it is.

Ecclu. 24.

Pf. 51. 10.

Pfal. 104.
30.

Ila. 65. 17.

naturall generation of the crea-
tures; *Then feedest forth by Spi-
rit, and they are created.* And
sometimes it is taken for the re-
stitution of that which is de-
stroyed; *Babell, I create new be-
auty, and a new earth.* But proper-
ly taken it either signifieth to
make something of nothing, or
else to give formes to the mat-
ter, unto which it hath no natu-
rall power of it selfe. And for
that cause doe require an omni-
potent hand to effect it; so as
creation properly taken belongs
to God onely. Nevertheless, for
the most part, it is used in the
first sense, and therefore creati-
on is commonly defined thus;
*Creatio est productio entis ex non
ente*; or as *Aquinas* hath it; *Est
productio rei secundum rationem sub-
stantiam ex nihilo.* So that in the
most proper sense, a thing can-
not be said to be created, unlessse
the whole substance be produ-
ced by the omnipotent power
of

of God out of nothing, and not at all, unless at least he hath an immediate hand in the forming of it.

Lastly, For Propagation, it is that most excellent and naturall faculty, whereby a living creature, by seede of generation, begets his like, for the continuati-
on of the kinde. It is a faculty, commonly accounted a species of the vegetative faculty, but is indeed the naturall perfection of a living creature, whether vegetative, sensitive, or rationall; and it is the most excellent, and the most naturall faculty, being ingrafted into nature, with a speciall charge & blessing from God in the creation, and is therefore most desired and consequently most natural to all creatures that have life; whereby like begets like; univocall which is most properly so called, when as a creature brings forth the like to it selfe, as a plant comes

Propaga-
tion, what
it is.

Gen. 1. 22.
24.

of a plant, and a Lyon of a Lyon: and aquivorall generation of unlike, as when a plant or living creature is bred of putrefaction, as, Mice, Flies, Serpents, and the like, for the continuation of the kinde, for nature ay-meth at the highest perfection that can be, even to continue all creatures for ever, and therefore every creature naturally desires ever to be, which becaule it cannot be effected in the individuals, therefore it is done another way, namely, by propagation, for to beget the like, is after a sort to be ever. And to conclude, this is done by the seed of generation, which as the faculty it selfe is most excellent: so is the matter of it the perfection of mans nature, as the seed of a tree, the sap whereof hath passed through roote, body, branch, leafe, bud, and all: and so conteines the nature of the whole: so is the seed of man
the

the quintessence of nature, which
 having passed through all the
 degrees of concoction, and con-
 cerning the whole kinde of man,
 is reserved by nature in a place
 convenient for the procreation
 of another of the same kinde.
 Now because this generation is
 the affection or rather perfe-
 ction of the whole compound,
 consisting of matter and forme,
 a man cannot be said to propa-
 gate the matter alone, but the
 whole creature, so as to speake
 properly, generatio is not either
 of the matter, or of the forme,
 but of a certaine third thing,
 consisting of matter and forme.
 So that here it followeth, that
 our propagation from *Adam*, is
 nothing else but the deduction
 of the whole man out of *Adam*,
 according to the course of na-
 ture; that is, the turning of our
 potentiall being in him into act
 by naturall generation, which is
 the onely meanes whereby *A-*

Difference
betweene
generatio
and crea-
tion.

Vide Po-
lan. Synr.
lib. 5. c. 2.

clay nature is derived unto us.

And here to conclude, it shall not be amisse to observe the differences between naturall generation, and immediate creation; the chiefe whereof are these.

First, Creation is the worke of God by himselfe; Generation is the worke of nature from God: Secondly, Creation is wrought onely by the word & command of God by his onely becke and will; generation is performed in a naturall order pre-ordained of God. Thirdly, Creation is meerly of nothing, not of any matter or substance, but of nothing at all; generation is of some matter pre-existing indeede, old matter putting on new formes. Fourthly, Creation is done in a moment, without any time, being by an infinite vertue, which is not capable of any time; generation cannot be but in time, being perfected by degrees and in succession of time. Fifthly, In Creation,

Creation, things are not made of the same substance with the creator; but in generation, that which is generated, hath the same substance with the generator. Sixthly, Creation is performed without any motion or mutation; but in generation, there is both motion and mutation, the same matter being varied into diversitie of formes. Lastly, the order of creation is one, and of generation another; for in creation the privation is before the habit, power before act, darknesse before light; but in generation, the habit is before the privation, light before blindnesse, & light before darknesse. And so much for the generall description of Originall sin, Creation, and Propagation.

LIB. C. III.

CHAP. XVI.

How the nature of the sin descending, confirms the soules propagation.

The nature of the sinne.

IT appeareth by the former description of Originall sinne, which is proved by the scripture, & confessed by all, that it is not onely a losse of originall righteousness, but an hereditary infection or spirituall corruption, w^{ch} hath over-spread the whole nature of man: which two, as they are the same things in originall sin, so the one necessarily followeth the other. For the soule ceasing to be good, it must needs become evill; and being turned out of the right way, goes on in a wrong; for it cannot stand still or be idle, but must be doing either good or evill, and therefore being deprived of goodnesse, corruption follows as darknesse succeeds in the place of light. Where.

Whereas therefore some make
 originall sin, to consist of guilti-
 nesse & corruption, as the parts
 of it; and to be derived from *Adam*
 by imputation and propa-
 gation, guiltinesse by imputati-
 on, and corruption by propaga-
 tion; it appeareth that guilti-
 nesse is no part of originall sin,
 but an effect of it; and conse-
 quently, that imputation is not
 properly the meanes of convey-
 ing it to us, but an effect of the
 other. And as that depravation
 or corruption onely is proper-
 ly originall sin, and guiltinesse
 comes onely by reason of cor-
 ruption; so propagation onely
 is properly the meanes whereby
 it is derived unto us, and impu-
 tation is onely in regard of pro-
 pagation. For as we should not
 have beene guilty, if we had not
 beene corrupt; so sin should not
 have been imputed, if it had not
 beene propagated. And as we
 were potentially guilty in *Adam*,

The
 meanes of
 deriving it

because potentially corrupt; so by like reason it followeth, that it is now actually imputed to us, because we are actually propagated from him. I conclude therefore, that the nature of this sin consists in the corruption of nature, and the streame thereof runs in naturall propagation.

Objections
from the
nature of
sinne.

I.

It is no-
thing.

But here it will be objected, that sin is such an accident, as cannot by the course of nature be communicated to posteritie.

For if we consider the matter or substance of it, it is indeed nothing; it is *non ens in rerum natura*; no substance, for then it should be created by God, but a meete privation, the want of that which should be, and not any thing that should not be; as darknesse is a privation of light, not any thing that succeeds in the place of light. For there is nothing in the dark night which was not in the day, onely light is absent, and such a manner of thing

thing (or nothing rather) is sin
said to be. And if it should be
grated, that is somewhat more,
namely, an evil qualities besides
that then it must needs be crea-
red of God as good qualities are,
it must needs be either in the
soule or in the body, yea, in the
soule and not in the body; for
sin is a spirituall thing, if it be a
ny thing.

Now if it be a qualitie of the
soule, it cannot be conveyed to
posteritie, for such habits and
indowments of the minde; as
are not engrafted into nature,
but happen from without as this
did, cannot be propagated, ac-
cording to the Proverbe, *Ex*
grammatico non nascitur gramma-
ticus, but they are gotten by art
and industry, and so they will
grant that *Adams* sin may be de-
rived to us by imitation, but not
by generation.

On the other side, if it be a
corporall and elementary quali-

2.
Not by
the soule.

3.
Not by
the body.

tie, besides that it cannot then be
 sinfull, it cannot descend to po-
 steritie neither, because it is not
 inherent in the principles of na-
 ture, but an external accident
 which nature hath no sense of;
 for what is nature the worke for
Adams taking the forbidden
 fruit? yea, what if he had cut
 off his owne armes, his children
 should not have bin borne with-
 out, for nature followeth the
 first institution: yea more, if it
 had caused some distemper in
 the body, yet it is not necessary
 it should be communicated to
 posteritie, for all children have
 not the sicknesses of their pa-
 rents, how much lesse their sins
 then, which are not naturall ei-
 ther to soule or body.

Ans.

These things, I confesse, have
 a shew of truth, but I deny the
 power of it in them all for dis-
 proving originall sin, not doub-
 ting to make it appeare, that all
 these doe agree together to con-
 firme

finne this onely way of finnes
propagation.

For first, let it be granted; that
sin in regard of substance, is no
thing, but a privation of good-
nesse; then it will followe, that
cannot subsist without some sub-
ject, which must also be good;
because every substance is crea-
ted by God; so that evil cannot
be but in a good subject.

Againe, being a privation, it
can have no efficient cause, for
to speake properly, it is no effect,
but a defect rather. And if evil
can have no cause, much lesse
can it be caused by this chief
good. For God who is *summum*
bonum being as the habit unto
this privation, can no more be
the cause of sin than light can be
of darknesse; which cannot pos-
sibly be; for light alwayes in-
lightens; and no darknesse can
proceed from light; for though
we reade, that God commanded
light to shine out of darknesse,

yet

1.

Privation
of good.

+

It is in a
good sub-
ject.

2.

Hath no
efficient
cause.

3.

It comes
from a
good God

yet for darknesse to proceede from light is altogether impossible; and even so it may stand with the nature of God to bring good out of evil, but not evil out of good.

4. And for that sin is no positive thing, but a privation of good, hence it followeth also, that there cannot be a *substantia* evil, as well as a *substantia* good, for the one is not, and if it were the one should destroy the being of the other, in as much as there cannot be two chiefest contrary to the devilish conceits of the *Adamic*, of a good God, and an evil God.

5. Lastly, Though it be an accident, yea, a privation, yet it is not a meere negation, & though it be but an accident, yet even an accident is his imperfection, and sometimes the accident of a substance prevails as much as the substance it selfe: so that though it be but a privation, yet it may have

There can
be no evil
God.

It may be
propagated.

have a being in nature: else *Adam* was much over-learned in making privation one of the principles of nature: and if that be so necessary in generation, why should we thinke this impossible to be generated: and though it cannot hang in the ayre, but must cleave to some subject, yet it followeth not but it may be propagated, together with the subject wherein it is.

But if this will not satisfy, it is farther to be considered, that originall sin is not onely a privation of goodnesse, but also a corrupt qualitie and inclination to evill, as appeares by the former description, and the prooffe of it; and may farther be manifested by the punishment and consequents of the same. For a meere privation of happinesse were a sufficient punishment for a meere privation of goodnesse: but we know that *Adam* and all his posteritie, have not only lost

Para-

*Malum est
in rerum
naturâ e-
riam si per
se nihil est*

*1. E. 102
81*

2.
An incli-
nation to
evill? 203

1. 102

Gen. 3. 17.
18.

3. Seated in
the Soule.

Ans. I.

Paradise, but gained a great deale
of labour, paine, sorrow and mi-
sery. Neither was the earth
only deprived of that excellent
condition, wherein it was crea-
ted; but in the place thereof hath
succeeded a curse, making it bar-
ren of good fruit, and fruitfull of
evill, thornes, thistles, and the
like. Teaching us that there is
an evill qualitie in sin as well as
a privation of goodnesse.

Against this it is objected, that
if it be an evill qualitie, it must
cleave either to the soule, or to
the body, or both. If to the soule,
it cannot descend, because such
endowments of the mind as are
not ingrafted into nature, can-
not be propagated, according to
the proverbe, &c.

To which I answer, first, that
even those arts which are least
naturall, are not altogether ex-
cluded in generation, nay, expe-
rience proves that children for
the most part are like their pa-
rents,

rent, then in such families as
these, whether they be inclined
to Husbandry, Horse-manship,
Merchandize, Navigation, or
the like, but both show forth
they are often crossed in their
inclinations, and their desires.

Secondly, It is commonly
sorne, that children are like their
parents, also in the families of
the minde, as in a want of
understanding, firmness of me-
mory, soundness of judgement,
and the like.

Thirdly, It is well knowne
that the affections of the soule,
which are yet nearer to the na-
ture of sin, are very commonly
communicated to posteritie, whe-
ther concupiscible, or irascible,
as covetousnesse, wrathfulness,
mirth, sadness, feare, boldnesse,
and the like; whence is that o-
ther Proverbe, *Partus ventris
sequitur.*

Lastly, It is manifest, that sin
cleaves to the will it selfe, which

2.

3.

4.

is the first principle of all affections. For as there are certaine naturall principles of knowledge, as of good and evil; which were at the first signified by words, and standing out for others are certaine naturall inclinations in the will, as of love and hate, which at first were carried to their proper objects, and so were created good: but now through mans falling and Gods curse upon it, they are carried a contrary way, by means whereof we are now corrupt and sinfull. Now if sin cleaves thus to the will, whence these affections proceede, yea, pierce into the most inward and purest parts of the soule, whence it spreads it self through the whole man; it must needs be propagated much better (or rather) than the affections which are removed a degree farther from the soule, and how much more then, better than those externall acts, which are not naturall,

rall, but meeke habits gotten by use and industry : which nevertheless in regard of naturall appetence unto them, may also after a sort be propagated unto posterity.

Yet is not sin so seated in the soule, as that it should not affect or rather infect the body also. For though it cannot dwell in the body alone, nor be propagated by it, yet together with the soule the body is infected, and by them both sin propagated.

Which may further appeare.

First, if we consider, that not the soule or body alone, but the whole man or person is the subject of this sin especially; for not parts but persons sinned, and so were corrupted with sin in *Adam*; and thus the body is infected not of it selfe, but as a part of the person of man.

Secondly, being a corrupt quality of the body, though accidental, and not ingrafted into

4.
Cleaving
to the body.

3.
Ingrained
into the
body
How
Ingrained
into the
body
2.

nature

nature at the first; yet why may it not be propagated as well as the gout & leprosie (whereunto sin is resembled in the Scripture) especially considering these are no lesse accidentall, unnaturall, yea, and contrary to created nature at the first, and are not now common to all mankind as sin is.

Lastly, If it be granted, that nature does alwayes follow the first institution, notwithstanding externall accidents, yet this is such an externall accident as it is also internall; yea, farther I as-
 sume that sin is now no lesse ingrafted into our nature (I meane the whole nature of man, consisting of soule and body) than if we had beene created sinfull at the first, and yet without fault in God. Which that I may plainly manifest, and so cleare all in a word, I would know of the adversaries of this doctrine, whether that wisdom and holinesse
 which

4.
 Ingrafted
 into na-
 ture it
 selfe.

5.
 How sin is
 ingrafted
 into mans
 nature and
 propaga-
 ted with
 it.

which was at first in *Adam*, was such as might and should have been communicated to his posteritie, if he had not sinned or no? If yes (as no reasonable man can deny it) then it must follow by this rule of reason, *Contraria contrariis sunt consequentia*; that so may sin and corruption now since the fall.

All that can be objected to the contrary is this, that these virtues which were in *Adam*, were good qualities created by God, & ingrafted into him at his first creation: whereas our vices are neither such qualities, nor so ingrafted into our nature in the beginning, and therefore though they might have been propagated, yet it will not follow that they may.

To the first I answer, that his virtues were no more qualities created by God, than our vices are now, and so they may be communicated to his posteritie in his first creation.

Obj.
2.

Obj. 2.

Ans. 1.

Ans. 2.
ni liiv
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As ni

creation, that it had a disposi-
 on and inclination to good, by
 the exercise whereof those ha-
 bits of the minde are in time
 gotten which wee call vertues;
 and contrarily, from the evill
 disposition of the will, proceeds
 those evill customes which wee
 call vices. So that (if I conceive
 right) neither the one nor the
 other, are qualities created by
 God. And concerning the se-
 cond, the ingrafting of them in-
 to our nature at the first. I an-
 swer, that as God made *Adam*
 simply good, by giving him an
 inclination unto good without
 evill; so he gave him a free will
 to evill, though he were good.
 Neither was he at the first en-
 dued either with vertues or ha-
 bits, save only that same free
 will, which is called *liberty*.
 Now a disposition or inclination
 whereby he was carried to good,
 yet not so strongly, but he could
 resist it, and will evill as well as
 good.

Ans. 2.

*Adam had
 evill in
 power and
 goodness
 in it.*

it came to passe, that he had evil in power as well as goodnesse in act. So that the seeds and power of the one was ingrafted into his nature no lesse than the act of the other, even in the beginning: which power also we see some after came into act as well as the other. For if *Adam* had alike free will to either, it must needs follow, that the one was as naturall to him as the other, and consequently as easie to be propagated. For however some conceive of it, for my part I see no reason to perswade me, that *Adam* was ever more inclined, or had more power to good than to evil; but that God made him, as *Ecclesiasticus* saith, right, that is, as I understand it in equall condition, either to stand or to fall; to continue good or become naught, which as it was the perfection of his nature, and that innocent condition in which he was created; so that it might
 appeare,

Eccles. 7.

29.

appeare; it pleased God so to order the matter, that he fell from it, by so small an inticement as an apple. Now so farre forth as he had naturall power to sin by creation; so farre sin might be derived by propagation, all will confesse: and why then when *Adam* through his owne folly, and Gods just wrath upon him for the same, had lost the former freedom together, and brought upon himselfe a necessitie of sinning; should not the corruption be propagated much more, being so much more increased? To conclude, therefore it followeth by just consequence in reason, and is manifest by the rules of nature, that his corruption may and must be propagated to his posteritie, now he is fallen; as well and as much as his goodnesse might & should have been if he had not fallen: yea so much more, by how much goodnesse more properly belongs to the nature

nature of God, and evill to the nature of the creature. Wherefore having thus proved, even from the nature of the sin it self, that it is most agreeable to the course of nature, that originall sin should descend by propagation: I proceed now to prove that it is most contrary to the justice of God that it should descend by a course of creation.

CHAP. XVII.

That a new created soule, cannot justly be united to a sinfull body.

THe necessitie of the soules mediate propagation, will farther appeare, if wee consider the impossibilitie of the immediate creation thereof, without injustice in God in respect of Originall sin: seeing a soule new created, can neither be justly united, nor corrupted when it is united with the body; for touching

It justly united.

Obj.

Ans. 1.

2.

Obj. 2.

It was the
decree of
God.

ching the former, first I would know, how it can agree with the goodnesse and justice of G o d. to put an innocent soule (as he createth it) before it hath sinned into such a condition, as where- in it shall be lyable straight way to eternall torments : yea, and perhaps presently damned for anothers fault? it will be said, that it is not lyable before fault- ty ; for so soone as it is united to the body, it is guilty of *Adams* sin. I answer, first it must be shewed how a soule newly crea- ted very good, can be in the fault of his sin ; otherwise it is unjust that it should be made guilty, and much more punished for a- nothers fault. Secondly, I must aske why then God makes such an union, as whereby it shall be both lyable and faulty. If it be said, that it was the eternall de- cree of God, which neither need- ed nor could be reversed for *A- dams* sin : and so the evill is not
from

from God, but from the verue,
or rather viciouſneſſe of the uni-
on which *Adam* cauſed by his
ſin, whereby it cometh to paſſe
that ſo ſoone as they are con-
joyned, both are guilty, which
is meerly accidentall in reſpect
of God.

To this I anſwer. Firſt that
we cannot thus hide our ſelves
under Gods decree: for it cannot
be proved, that it is thus, and
therefore neither that it is the
decree of God. Indeed God did
decree that all men ſhould be
corrupte and ſinfull through *A-*
lans ſin, yet this muſt be by
ſome juſt meanes, which if it
be by this courſe of propagation
only, and not by creation; then
this & not that, is to be accoun-
ted the decree of God. Now it
appeareth by that which is and
ſhall be ſaid, that this is the one-
ly juſt and naturall way of ſins
conveyance, for which cauſe
God would have all men to pro-
ceed

Anſ. I.
It cannot
be proved
that it is.

ceed from one : and not that other, which for ought yet said seemeth to be an unjust course of mans devising.

Ans. 2.
It may be
proved
that it is
not.

It shall be
inforced
to sin.

Gen. 18. 25

Zeph. 3. 5.

And as it cannot be proved that it is, so it is easie to prove that it is not Gods decree, because it is contrary to his word. For if the soule be created good, it must needs be unwilling to enter into this sinfull condition : else it should even therein sin, and none I hope will say now (as some did of old) that it sinned before it came into the body : and being unwilling to enter, God cannot justly force it into the body, nor punish it for doing that which himselfe caused. Now God forbid that wee should once imagine such a thought of him. *Shall not the Judge of all the world doe righteously ? Can Justice it selfe deale unjustly ? No verily : in equitie it selfe there can be no iniquitie.*

Againe,

Againe, Take it the most fa-
vourable way that can be, and it
must needs be and is granted by
all, that for a good soule to be
thus united and set into such a
condition, is a punishment of *Adams* sin. Now since Gods ju-
stice & very nature proclaimes,
that the innocent child shall not
be punished for the fathers of-
fence: how can a good soule be
punished in so high a degree for
the sin of another who was not
the father of it, no nor of the
same kinde (for *Adam* was not
a soule but a man) without inju-
stice, yea cruelty in God? how
justly might such a poore soule
complane of God in this case,
to be so farre from mercy, as to
be unjust? and how justly may
the unjust Anabaptists cry out
of us as they doe, that we make
God the Author of sin? The
Lord hath taught us in his word,
that he abhorres such courses:
for my part therefore I am so

2.
It shall be
unjustly
punished.
Ezek. 18.
20.

farre from beleeying this doctrine, that I quake to thinke of it.

CHAP. XVIII

The soule newly created by God cannot be infected with Original sinne.

2.
Not justly corrupted.

AS the soule cannot be justly united; so being united, it cannot be justly corrupted, if it be immediately created. For whence should the corruption come? it must be either from the body or the soule, or the union of both; but it can be from none of these. It is manifest it cannot be from the body, for that alone cannot be corrupted, and if it could, it cannot corrupt the soule; and if it could corrupt the soule, yet not with original sin. That the body alone cannot be corrupted and sinfull, may easily appeare by many reasons.

1.
Not by the body.

First,

First, men the thing it selfe declares, that the simple substance of the body, is no more capable of vertue or vice than a stone; for sin can be onely in a subject that hath power to understand, will, and move of it selfe: which the body of it selfe cannot doe, but onely by reason of the reasonable soule. So that the body cannot make the soule, but it is the soule that makes the body sinfull; and so the Apostle also implyeth, that our members are the soules instruments of sinne. Although therefore the body may be cholericke, melancholy, See all the world know, that elementary qualities, humors, and affections, are not of themselves sinfull, but naturally good, and so rather dispose to good than to evil.

Againe, The body hath nothing in it of spirituall nature, but onely that which is bodily; and therefore cannot have sin,

I.
It cannot
be corrupt

Rom. 6. 13

2.

3.

K 3

which

which is of spirituall nature; it being a spirituall evil, even as obedience to God is a spirituall good.

4.

Moreover, if neither plants having life, nor brutes having both life & sense, cannot be said to be sinfull, because they want reason; much lesse can the body, the senseless and livelesse body of man be infected with sin without the soule.

5.

Lastly, That which the body hath not first, with that it cannot infect the soule in being united with it; but the body hath not first in it ignorance, unbelief, &c. in which the soules tainture originally consisteth; and therefore cannot infect the soule thereby in being united with it, and consequently not with originall sin neither.

2.

If cannot
corrupt
the soule.

But let it be granted contrary to all reason and truth, that the body is first infected with originall sin; can the body fasten the same

same upon the soule? Nothing
lesse.

1.

And not onely because it is a
spirits and bodies can work one-
ly corporally according to their
natures, so as the impuritie of
the body can neither affect nor
infect the purest spirituall soule:
but also because the soule is the
first mover, and commander of
all actions in the body.

2.

Now if mens soules be created
sound and sincere, free from the
contagion of sin; every way ab-
solute, as were the soules of our
first parents, and so joyned unto
their bodies: why doe they not
by vertue of that divine nature,
restore the ruine of that building
which was defiled by the sin of
Adam? why doe they not cleanse
and cleanse and purge the blots
and filth of the body? seeing
they doe sit as Judges in the bo-
dy, and rule and guide it accor-
ding to their owne pleasure.

If it be said that sin sometimes

Obj.

begins in the body, as *David's* eye when he saw *Bathsheba* bathing of her selfe; it is easily answered.

Ans. 1.

For, first, the eye as a bodily part seeth not, but the soule by the eye; *Quis enim videt, sed anima per oculos.*

2.

Secondly, His sin was not at all in seeing her, but in lust after her in his heart & soule, w^{ch} lust conceiving, by consent, brought forth death in act: and therefore in his confession he ascends by this streame to the originall fountaine, namely, that originall sin wherein he was conceived.

Lam. 2. 14

Psal. 51. 5.

Wherefore if the soule be created good, and so infused into the body, there is more reason that it should sanctifie the body, than that the body should corrupt it: and according to this doctrine, it may much better be maintained that all men have originall righteousness, because the soule comes from God, than that we have originall sin, because the body

body comes from Adam. But let this also be granted, that the soule is corrupted by yielding obedience to the body, as Adam did to Eve, yet we cannot have original sin ever the more for this, for the soule yeelding obedience to the body, and following the sinfull motions thereof (if any such there be) is actual sin, and not that original corruption wherewith the whole man is infected by descending from the loynes of Adam, in whom as the Apostle saith, *We all sinned*, and which onely was before proved to be original sinne. Not actually to commit something against the will of God is original sin: but that in-bred home-bred breathing of sin which is the spawne of all sin; which if it be seated in the body, how it can corrupt that new created pure soule, without any provocation or inticement to sin, cannot possibly

3.
It cannot corrupt it with original sin.

Rom. 5.12.

be imagined. Again, if Originall sin most properly consisteth in ignorance, of minde, averfeneffe of will, and perverseneffe of affections, none of which can be, immediately in the body: how can it give these things to the soule; and that originall sin consists mainly in these, besides the testimony of Scripture, and all orthodox Writers, it is manifest in reason; for that from which actual sin cometh, in that doth originall sin consist; now all actual sin springs from ignorance, unbeliefe, &c. and therefore therein especially originall sin must needs consist. To conclude, seeing the body alone cannot possibly have originall sin, nor give that which it hath not; Originall sin cannot possibly come by the body.

2.
Not by
the soule.

1.

Neither can it proceed from the soule, if it be created good, but it will be said it may; for in the instant of creation God depriverh

priveth it of supernaturall gifts
for Adams sin; which though it
putteth not evil into the soule,
yet evil necessarily followeth;
and hence is original sin. But
neither can I see how this can
stand; for first if God deprives it
so soone as it is made, it should
be not onely absurd, but a vaine
worke, to doe and straight way
to undoe againe. Secondly, it
should be unjust neverthelesse;
for he had beene as good never
to have given it goodnesse, as
presently to take it away againe.
Thirdly, Seeing they say it is
created in infusing and infused
in creating: they must needs
grant that he creates it without
supernaturall gifts; (unlesse it be
infused with them, which is worse)
and so they cannot say, it is de-
prived of that which it never
had. Fourthly, I answer, that if
God createth it without those
gifts which are supernaturall to
us, he creates it evil; for so are
we

2.

3.

7.

4.

8.

5.

6.

7.

3.

we without supernaturall gifts, and a man may as well imagine a God without goodnesse, as a good soule without such gifts. Fifthly, However it be for creation or privation, naturall or supernaturall goodnesse: if God so makes it, as it must needs be evill (as they say) he makes it evill; for what is it to make an evill one, if not to make one that cannot be good? yea; that is the greatest evill; for to be necessarily evill, is not onely nought, but worst of all. Sixthly, This were unjustly to punish the innocent for the guilty, as wee heard before. Lastly, though all this might justly be, yet wee are never the neerer to originall sin. For this is not our sinning in *Adam*, but our being made sinfull for *Adam*. So that if the soule be created good, we cannot possibly be thereby infected with originall sin.

In the last place therefore it will

will be said, that it comes nei-
ther by the soule nor the body,
but by the union of both, and
that we are deceived if we sup-
pose it to happen through any
physicall touching, but because
in the union we become *Adam*'s
sonnes (he receiving and loosing
both for himselfe and us) his sin
is thereby made ours. Verily
Calvin was a man of an excel-
lent judgement, who seeing the
former grounds unsatisfactory,
flies to this as the last refuge;
yet with reverence to so wea-
thy an influence, I must seeke
for better satisfaction. True it is
that original sin is neither pud-
dle nor stench, yet it is a spiritu-
all Leprosie, hereditarily descen-
ding from *Adam* to all his natu-
rall posteritie, and infecteth the
whole man, both body & soule,
with all the parts and powers of
both. And I would know how,
if the soule be pure, and the bo-
dy sinfull, the infant at first, is
halfe

Not by
the union
of both.

Good .s.
cannot
make one
ill.

Calv. Inst.
lib. 2. c. 1.

Original
sinne
infects
the whole
man.

2. Goods
cannot
make one
evill.

2.
Imputati-
on insuffi-
cient.

Obj.

Ans.

1.

2.

3.

halfe holy and halfe corrupt,
which is absurd; and if both be
cleane at the first, can the uni-
ting of them make both un-
cleane; can two goods (as both
are confessed apart) make one e-
vill; nay, rather they are so much
the better; being conjoynd, ac-
cording to that common saying,
Vis unita fortior: neither will it
serve the turne to say it is impu-
ted, and so we are reputed cor-
rupt; for so it can be onely, if it
be imputed onely in this. Indeed
Christs righteousness is really
ours by imputation: For a vo-
luntary institution, as it is a co-
venant of grace, differs from a
necessary course of justice in the
order of nature; it being lawfull
to shew kindness without cause,
but not to inflict punishment, as
afterwards we shall see; besides,
it cannot be justly imputed nei-
ther, unless the whole man be
propagated; as was before, and
shall be againe more fully pro-
ved.

ed: But we are not onely guilty
of his sin; but by him really
corrupt our selves. For is origi-
nall sin onely imputed corrupti-
on? no, it is a real infection al-
so: and that is it whose originall
I enquire for; which if it be nei-
ther from the soule nor from the
body, nor the union of both,
it is not at all this way: but see-
ing it is certaine; both by Semp-
line & experience; that we have
both: certaine it is also; that we
have our whole corrupt nature;
both soule and body from A-
dam: since in the soule bo-
red chiefly in the scriptures: so the

4.

5.

6.

CHAPTER XIX.

That Originall sinne cannot passe
but by propagation.

FROM the impossibility of the
soules creation, wee proceed
now to the necessity of the pro-
pagation thereof in respect of o-
riginall sin: the former being not
more

more contrary to the nature of God, than this is agreeable to the course of nature?

1.

For first, as by Gods ordination, originall sin passeth from one to all mankind; so by propagation all mankind proceeds out of one.

2.

Secondly. As originall sin overspreads the whole man, both soule and body; so according to the course of nature, the whole man both soule and body is propagated.

3.

Thirdly. As originall sin is seated chiefly in the soule, according to the Scriptures: so the soule especially is propagated according to the course of nature.

1.

Wherefore that the truth of the one may appeare in Scriptures as well as the other is manifest in nature, I will prove first that Originall sin cannot passe but by propagation: secondly, that it cannot be propagated, unless the whole man be.

2.

The

I.
The ne-
cessity of
proving
this.

I.
The scrip-
tures teach
this and
none o-
thers.

ἰσχυροὶ καὶ
ἐκλεκτοί.
Rom. 8.13.

that *Adam* was then all men, that is, the stocke and roote of all men naturally; in whom all men were, and so sinned in him and with him; but also that his sin is therefore imputed to his posteritie, because they were in him. For if the death threatned to him for sin, passed upon all, because all were in him; it is plaine, that the sin for which that death was threatned, was imputed for the same cause; namely, because we were all in him. Now for the same cause it was imputed to us then when wee were in him, for the same cause it is imputed now that we are out of him; and therefore as his sin was then ours, because according to the course of nature we were in him: so it is now ours, because by course of nature wee are come out of him. So that *Adams* sin is ours by imputation, and by propagation: but by imputation onely, because

cause by propagation: yea so by this that the other may well loose the name. For it is not the imputing of anothers sin to us which was not ours, but by propagation that is made ours naturally, which was before potentially onely. And thus by the order of nature (which is the rule we must goe by in this) his sin is as truly ours, we being potentially in him, as his owne.

This also farther appeareth by the Antithesis which the Scripture maketh betweene the first and second Adam Christ Jesus. For, saith the Apostles as in Adam all die, so in Christ shall all be made alive. And as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. And againe, If one dyed for all, then are all dead. Whence it appeareth that as Adam was the stocke of mankind, in whom all men were by nature; so was Christ the

The Antithesis sheweth there can be no other.

1 Cor. 15. 22.

Rom. 5. 19.

2 Cor. 5. 14.

Mark this
difference
or rather
similitude
betweene
grace and
nature.

the head of the Elect. in whom
all they were by grace. For this
is that admirable way, in confi-
deration whereof men and An-
gels may stand amazed, where-
by God had from eternitie de-
cided, to give his creatures a
higher perfection by grace, than
he could possibly give them by
nature: for therein stands the op-
position, which alone well con-
sidered, may happily put an end
to this question; that mistake be-
ing indeed the ground of this er-
ror. For they are deceived that
thinke *Adams* sin to be imputed
as *Christs* righteousness: the
one being by the ordinance of
nature, and the other of grace;
the one a voluntary institution
of the creator, the other a neces-
sary operation of the creature:
the one a work of mercy where-
in kindnesse must bee shewed
without cause, the other a work
of iustice, wherein punishment
ought not to be inflicted but up-
on

on due defence: So that if we will
 here make a true Anathesis, we
 must say, what as in Christ wee
 fulfilled the Law, suffered death,
 and are now in the frunt of sal-
 vation, because we are in him as
 members of his body by grace,
 for we have not had taste of the
 forbidden fruits, and are under
 the condemnation of hell, be-
 cause we were in him, and are
 still members of his body by na-
 ture. And thus I shall say, shall
 be asethers yours by nature, and
 Christ's righteousness is by grace.
 For as Christ derives his righte-
 oufnesse to his children by grace,
 so Adam communicates his sin
 to his children by nature. The
 means whereby Christ doth it
 is by spirituall regeneration:
 Adam by naturall generation.
 Now therefore I conclude, that
 as Christ's righteoufnesse can be
 no way imputed unto us, but by
 means of regeneration, where-
 by wee are ingrafted into him,
 and

The Law
 of Justice
 required

Explain
 the Law

Adm.

The Law
of Iustice
required
it.

Ezek. 18.

23, 4

Verf. 20.

and made members of his body by the ordinance of grace so that Adam's sin cannot be imputed to us or become ours, but by generation, whereby we descend from him, as members of his body, by the ordinance of nature.

Again, it is contrary to Gods law of iustice, that one should be punished for anothers fault, yea, even innocent children for their wicked parents much more many thirry brethren for one prodigall. Hence it was that the Lord abhorred that wicked proverb of the Israelites: *The fathers have eaten sweet grapes, and the childrens teeth are set on edge, as I live saith the Lord yet shall not use this proverb, &c. the soule that sinneth it shall dye.* And againe, he saith, *The son shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, the righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe.*

himselfe. True it is indeed the Lord will visit the sins of the parents upon the children unto the third and fourth generation: but himselfe saith, *it is of them that hate him.* And not simply for their fathers sins, but for their owne; and the rather to afflict the parents, who oft live to see the fourth generation. Hence also the Lord made a law that the fathers should not be put to death for the children, nor the children for the parents; but every man should die for his own sin: and it is indeed no lesse contrary to justice than to the Lords own practise; for who was ever more excellent than some that came of wicked parents, & who more wicked than some that came of good parents, whereof not onely the Scriptures but also daily experience yeeld innumerable examples; and perhaps the more to confute this error. On the other side, what can be more just

Exod. 20. 5

Christ
Anointed
proves
it

Deut. 24.
16.

Mat. 7. 17.

Rom. 11. 16

Christs
righteous-
nes proves
it.

just and naturall than that all things should be in their first principles, and partake of their natures: nature teacheth that if the tree be evil, so must the fruit be: and divinitie allowes that if the root be holy, so should the branches be. And hence God is just in making this order, might easily be cleared, but needs not here to be disputed.

Lastly, The originall righteousness of Christs humane nature plainly proves in for he was freed from this corruption by his extraordinary generation: and why should hee herein differ from us to free him from sinne, if we be not hereby sinfull? Against, if Adams sin be imputed unto us simply for that wee are men, as Adam was (because whatsoever he received or lost, was for all mankind as well as for himselfe,) it cannot be avoided but it must be imputed to Christ so far forth as he is man,

as well as unto us. But God forbid that we should say, Christ was sinfull. Woe were us if this were true. And yet true it must needs be, if the being man will make us sinfull; for that his sin is to be imputed to all men. If I say, the meere being man; without being meere man will do so. We must therefore beware of this and hold, that not the being a man, as Adam was; but our sinning in him, and now being sinfully propagated from him, is both the cause & means whereby his sin is derived unto us. From both which by his extraordinary generation, Christ is not only free, but sanctified from the womb, and holy from his first conception, as presently we shall see.

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20 y 1000
3100 30
mudi

Luk. 1. 35.

Chapter

C H A P. XX.

That Originall sin cannot be propagated, unlesse the whole man be

We sinned
in Adam
onely as
we were
in him.

IT being evident that originall
sin cannot passe, but by pro-
pagation. I proceed now to
prove that it cannot be propa-
gated, unlesse the whole man
be; and this will easily follow
upon the former grounds; for
as we sinned in Adam, onely as
wee were in him; so we are sin-
full from him, onely as wee are
from him. Wherefore as if the
whole man was not potentially
in Adam, the whole man did not
sin in him; so, if the whole man
did not proceed from him, the
whole man cannot have origi-
nall sin from him. For it is im-
possible wee should be in him,
and sin in him, in that respect
wherein we neither were in him
nor could sin in him, that is;
with-

without the whole man: and therefore if the whole man neither was nor could be in him, nor from him; the whole man neither have nor can have sin in him, or from him. So that if we say we were in him in our bodies onely, then they onely and not wee sinned in him: yea, euen they did not sin in him, for bodies simply considered, cannot sin, as wee heard before; and therefore to say wee sinned in our bodies onely, is as much as to say, we did not sin at all. Besides, it is manifest that neither the body nor the soule alone is the subject of sin, but the person or whole man. For according to the rule of reason, that be the proper subject to which the accident properly cleaveth: then either the whole man is the subject of sin, or else the whole man is not properly sinfull. And why else is the law given to the whole man: and

The whole man is the subject of sin.

Obj.

Ans.

the whole man rewarded or punished, according to his virtuous or vicious manner of living.

Obj. 2.

If any object, that the soule cannot be punished alone after death.

Ans. 2.

I answer Neither is it simply as a soule, but as the soule of a wicked man. If they reply, that so our soules sinned in *Adam*, not as our soules, but as the soules of men. I answer (say, they must answer themselves) that according to their doctrine, the soule never was before, and so had no being in nature, no not potentially: much lesse was it the soule of a man, and least of all could it sin in *Adam*.

lost word T
ed in nam
to fofid
and

5.

Scriptures.

Seeing therefore I could not sin in *Adam*, but as I was in him, so I sinned in him in my whole person, consisting of soule and body: and that not by I was not what imaginary imputation, but really and truly, as I was potentially in him by the law of nature: it necessarily followeth that

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the

s l

that

that I was naturally and really
in him, in my whole person,
both soule and body, and so
have proceeded from him. And
hereto serve the former Scrip-
tures, in him all men sinned: and, in
Adam, all dye: speaking of the
whole person, and therefore so
must wee. For what is mortall
man, that he should contradict
the holy Ghost; or seek a new
way when God hath chalked
out the old? Wherefore I con-
clude, that as none can partake
of Christs righteousness, un-
lesse the whole man be regene-
rated and borne againe, by and
from his grate, so none can par-
take of Adams sin, unlessse the
whole person be generated, by
and from his nature.

Rom 5.12.

1 Cor 15.

body 22.

ad 100000

modum

-millo 215

2150 1111

Ioh. 3. 3.

L 3 C 11

CHAP. XXI.
That the whole man cannot be propagated, unlesse the soule be.

The whole
cannot be
without
the essen-
tiall parts.

IN the last place it remaines to prove, that if the whole man doe; the soule also must needs come from *Adam*: for this must also be proved; be it never so manifest; because some seeing the former grounds unanswerable, would make us beleeve, that the whole man may be said to be in *Adam*; though the soule comes from God. I deny not but it may be said; but I cannot see how it can be said truly. For what can be more false and absurd, than to say the whole was in *Adam*, but not the essentiall parts, whereof the whole consisteth. And indeed such a manner of being must be an idle imagination, or nothing, for it is impossible to be either really or

or rationally. But what is their reason? man gives the subsistence to the person, and the soule comes from *Adam quoad existentiam*, though not *quoad essentiam*. But I deny this too: man does indeed something in the subsistence of the person, but that (as they say) is onely to provide, I know not what, a body (it should be) without a form; which at the most is but the least part, and therefore not the whole nor halfe.

But they say, man conjoynes both natures together, whereby it doth subsist by it selfe as a person. But neither is this true, for the conjunction is (they say) no body knows how long after conception; and therefore not man but the woman must doe it alone. And yet not shee neither, for they say, God doth create it in the infusion and infuse it in the creating. But say that God gave the soule to the parents,

2.

The conjunction if it put them in one case, cannot yet bring them from one place.

and they did unite them, would it follow that the conjunction of both, makes both to come from *Adam*? Why doe they not rather come both from God, and not at all from *Adam*? It were more reason the greater should draw the lesser, than the lesse the greater; & that the baser should attend the more noble, rather than the most noble to waite on the baser: verily if the whole man may be properly said to proceed from *Adam*, because the body doth, much more may the whole man be said to proceed from God, because the soule doth. The vanity of this reason (that the whole man comes from *Adam*, because the body doth) may appeare by the like. If a lame man should have a wooden leg joyned to his body, might it be said his whole body grew in the wood, because his leg did: nothing lesse. And yet is not the wooden leg so much

Simile.

much inferiour to the body, as the body is to the soule. Any childe therefore may take away these fitts from such a lame reason as this is.

And if any will still urge it in good earnest, let him tell me when the whole man was in *Adams*? since the former Scriptures say plainly it was, it must needs be in *Adams* time, or ours, yea in both: but according to this doctrine it could be in neither, & so not at all. It could not be in *Adams* time, for the whole man had not being in nature (nor not potentially in respect of the soule) many hundred yeares after; neither could it be in our time, for *Adam* was dead likewise many thousand yeares before we had any being, especially in respect of the better part of the soule: and so consequently never was; contrary to those Scriptures, and the doctrine of original sin. It must needs be

L 5

there-

3.

It could not be in *Adams* time nor ours.

therefore that the whole man, as well soule as body, forme as matter, even the whole compound was potentially in *Adam* (as the whole tree in the roote or seede, many graines of wheat in one) and so being naturally propagated from him, doth partake of his nature both in soule and body.

Aburdities.

1.

2.

3.

4.

5.

6.

Else marke what absurdities will farther follow. That wee were in *Adam* in that wherein we were not: we sinned without that without which wee could not sin; the whole man was in *Adam*, and yet never came from him: and we left that in *Adam*, which we never had in him, viz. our soules. Then also *Adam* shall be still full of soules, which yet he never had: and (that I may not be endlesse in that which is needles) who can abide a speech so contrary to it selfe, the whole was in *Adam*, but not that which is the whole? All which are rather

ther wholly to be laughed at,
than confuted in any part.

C H A P. XXII.

*That the whole humanity of Christ,
was taken from the Virgin.*

HAVING thus shewed out of
the Scriptures the necessity
of the souls propagation, by rea-
son of originall sin; I proccede
now to prove it from the incar-
nation of Christ, which yet is
accounted the maine let why it
cannot be propagated: for be-
cause the Scripture saith, *He is
like unto us in all things, sin onely
excepted*: and it is taken for gran-
ted, that his soule was created of
nothing: this is used not onely
as one of the chiefe weapons to
maintaine the creation of ours;
but also as a shield to defend
them from the force of many o-
ther Arguments, which cannot
otherwise possibly be avoided.

It

The use
and order
of hand-
ling this
question.

Heb. 4.14.

It is very necessary therefore fully to cleare this point, and to shew both that it was mediately (though extraordinarily) produced from *Adams*, as well as ours, and how so it could be free from sin.

No Scrip-
ture for it;

That the soule of our Saviour was not immediately created of nothing, may appeare; first, because it is more than is in the Scripture. The holy Ghost in the description of Christs incarnation, saith nothing of any such thing, no notwithstanding it is thought to be such a notable, yea, such a necessary way to cleare him from sin. And who dare say or think the holy Ghost should omit one of the most principal things, in the mightiest matter that ever was revealed to men or Angels; yea, how contrary to all reason is it, that when the foure Evangelists were so carefull, to set forth every material circumstance (touching his birth

birth, life, death, &c.) so as that which is wanting in one, is supplied by another; yet in this alone, which is the chief of all, they should all forget to mention it, if there had been any such matter. And why then should we thrust in our conceits of such things as never were heard of in the Scriptures? For from the beginning of the world (since Adam) or was never heard that a soule was created of nothing: and shall wee then father our imaginations upon the Scripture? yea, why or how dare man speake where the holy Ghost is silent? know, that *it is* he that addeth ought to the word of God?

But not onely doe the Scriptures not speake it, but they plainly affirme the contrary: as where it saith, *The seed of the woman shall breake the Serpents head: and in thy seed shall all the nations of the earth be blessed. Where by*
see

Deut. 4.2

Scriptures
against it.

Gen. 3.15.

& 22.18.

Rom. 1. 3.

Act. 2. 30.

3.
Then A-
dams sin
must be
imputed
to him.

seed is meant the whole nature of man which Christ took, and how can it be denied then; but his soule as well as his body was their seed. Again, Christ was made of the seed of David according to the flesh, that is, his whole humanity; for it is there opposed to his divinitie. As also where it is said, God raised up Christ, of the fruit of his loynes according to the flesh: And how else can he be in all things (except sin) like unto us, who (as is abundantly proved before) are immediately traduced from Adam both soule and body.

Again, If his and all soules be immediately created by God, then the imputation of Adams sin to all men, must lay hold on Christ as man. Neither is it sufficient to say, that he is more than a man, for if Adams sin be imputed unto all men, *eo nomine*, even because they are men, it cannot be avoided, but it must
light

light upon him also, so far forth as he is man. And thus they must needs fall into that which they so much feare; the making of Christs humane nature full; so slippery is it to walke out of the right way, though never so warily.

This appeareth also in that his soule and body were conceived together both at once: and not after the perfecting of the vegetative and sensitive soules; as they say it is with us. For this is generally confessed, because the divine nature is immediately united to the soule, and by the soule to the body: so that unlesse we should say, that his body did subsist by it selfe out of the divine nature before it was assumed; or else that the divine nature was united with a brute body, (or unformed un-informed Embrio) which no man I beleeve, is so brutish to affirme: it must of necessitie be granted

4.

His soule and body conceived together.

(so

(so lovable is the truth) that
 however it is with us, his soule
 and body was conceived toge-
 ther. Which being so, it fol-
 loweth by the same reason that
 if he be like unto us, and we like
 unto him in all things, except
 sin; our soules and bodyes also
 conceived together as his was.
 And if it be graunted that all
 soules are present at the first con-
 ception; there will be small rea-
 son to thinke they come by im-
 mediate creation.

5.
 His mira-
 culous cō-
 ception.

Besides, it is manifest from the
 manner of his conception; for
 if his soule had come immedi-
 ately from God, he might have
 bene begotten after the com-
 mon manner of men without
 sin; but this could not be: and
 therefore the former is not.
 The connexion of the proposi-
 tion is manifest, for if his and all
 soules doe come immediately
 from God; Originall sin cannot
 possibly come by propagation:
 but

but either because God bereaves
it of supernatural gifts, whereby
it becomes evil; or by the union
with the body at the instant
whereof it is guilty of *Adams* sin,
because the soule of man. But
seeing Christs soule so soone as
it was, was together with the
body one person with the eter-
nall word: he must needs be ex-
empted from the common con-
dition of men, and so even (by
their doctrine) neither could be
bereaved of those gifts, nor guilty
of *Adams* sin, being more than
a man. Neither can it be said,
that there is evil in the act of
generation, for that is naturally
good: and the soule (they say)
is not then present: and the bo-
dy alone is not capable of sin:
not though the soule were pre-
sent, if (as they say) man propa-
gate the body only. Where-
fore if his soule had been imme-
diately created by God, he might
well have bin propagated with-

Generati-
on not e-
vill.

1.

2.

1

OUT

out sin. But the assumption that this could not be, is no lesse apparent, if for no more but this; that if it could, no question it should. For God and nature doe nothing in vaine; and wee cannot deny the truth of that saying, *Frustra sic per plura quod fieri potest per pauciora*. So that either this extraordinary worke of the holy Ghost was in vaine, or else Christs soule was not immediately created.

6.
The confession of
the aduersaries.

Lastly, For the confirmation hereof, I will only adde one reason more, taken from the reasoning of the Aduersaries unto this Doctrine, who therefore prove the holy Ghost not to be Christs father (though he overshadowed the Virgin) because the matter of his humanitie was not from the holy Ghost, but from the Virgin. From whence I might conclude;

1:

First, That Christs soule comes not immediately from God; for then

then the greatest part of his humanity should have beene from the holy Ghost: because all externall workes of God are common to each person in Trinitie.

Secondly, That his soule was taken from the Virgin, for they say his humanity was: whereof I am sure the soule is the principall part: yea, that without which it cannot be humanity.

But that which I doe especially conclude from hence is, that if the holy Ghost cannot be Christs father, because he gave not the matter of his humanity, Christ cannot be the son of *Adam* nor *David* according to the promise: no nor the son of man (and so no Saviour) unless he receive the matter of his humanity (whereof the soule is the chiefe part) from them. And herein indeed they speake the truth, for it is impossible to be a naturall father to that whereunto we give not the whole matter,

2.

3.

How
Christ was
true man.

ter, yea and forme too: as wee shall see when wee come to the rules of nature which God hath instituted, and from whence the truth of this is also to be fetched.

I conclude therefore, that Christs whole humanitie, both soule and body, was trauduced from *Adam*: that is, deduced out of his substance, though not after the common manner, but separated from the person of the *Virgin* onely by the miraculous worke of the holy Ghost, which useth to be take from both sexes in ordinary generation. And though a soule cannot by the power of nature be produced of one soule no more than a body: yet it being performed by supernaturall power, it is a true soule no lesse than the body is a true body; and both together makes a true man, no lesse than *Eve* was a true woman. (whom *Adam* called *bone of his bone, and flesh of his flesh*, even his other selfe-

Gen. 2. 23.

selfe woman) although shee was taken onely out of man. For that which the Apostle spake in a spirituall sense, is true also literally, that *we are members of his body, of his flesh, and of his bones*: Secondly, so is he of ours: which could not be if he had not the true nature of man, though taken out of a woman onely: as well as Eve, who was made onely of a man; yea, much more because shee was immediately made perfect at the first: and he conceived of seede, formed, nourished, and brought forth by degrees: like unto us in all things excepting onely the manner of his first conception, that so he might be free from sin. And here let us stay a little to behold and wonder at the admirable correspondency, yea, double concordancy in the four-fold production of mankinde, to wit, in *Adam* and us: *Eve* and *Christ*: immediately and mediately: after this manner.

Adam

John 1
vnto
ed
hlo-mo
duborg
Eph. 5:30
35:12

John 2
no

John 1
10:21
21:1
-21:1

A double
harmony
in the
four-fold
productiō
of man-
kinde.

Conclufi-
on,

The pu-
ritie of
Christs
Incarna-
tion.

Adam made immediatly with-
out man or woman.

Other men mediately, both of
man and woman.

Eve partly both waies, of man
and woman.

Christ alse both waies, of no
man but woman.

Thus by the same authoritie
that they would prove our
soules created of nothing, be-
cause Christs was, I can prove
they were not because his was
not, yea, by so much more, as
there are abundance of Scrip-
ture, and reasons to confirme
this, and none of all for, but a-
gainst that.

CHAP. XXIII.

That Christs humanitie was never
cleansed from sinne.

Concerning the Incarnation
of our Lord and Saviour
Jesus Christ, it is cōmonly said,
that

that the holy Ghost did sanctifie
a part of the Virgins substance
which was then assumed by the
divine nature to make the per-
son of Christ. Which words
must be warily interpreted, and
wisely understood, for by a part
we are not to understand a part
of her body only, but of her
whole person as well soule as bo-
dy, which of his humanitie was
formed: and by sanctifying, we
are not to imagine cleansing it
from sin, but only the consecra-
ting it to this holy purpose, and
endowing it with gifts, fitting
such a divinitie. The former
is already proved, namely, that
his whole humanitie both soule
and body was taken from the
substance of the Virgin: and the
latter, how thus it could be free
from sin, we are now to shew.
For the ground whereof, I will
first prove that it was not clean-
sed from sin, and then shew how
he could be incarnate without
sin.

That
Christ
humanitie
was not
sanctified

1.

1.

2.

That
Christs
humanitie
was not
finfull.

1.

2.

1.

2.

3.

finfull. The former I will prove
first, because it could not be fin-
full, and secondly, if it had beene
finfull, it could never have beene
sanctified. In W. shewd to not

The first, that that part of the
Virgins substance which was as-
sumed by the divine nature, was
never finfull, may appeare, as
never finfull, may appeare, as

First, Because all substances,
as they are meere substances,
were created by God exceeding
good, & have their dependance
on him: yea, even the substance
of the devils themselves.

Secondly, Meere substance can-
not possibly be capable of sinne,
because that cannot be without
a personall subsistence, know-
ledge and will to encline and
move it selfe to good or evil:
which meere substance simply
considered cannot doe, whether
it be of the soule or body.

Thirdly, Sin is not essentiall
to the nature of man, but onely
an accident or evil qualities
cleaving

cleaving to the person of him in whom it is, and so cannot properly be said to the substance of mans nature.

Fourthly, Even evil affections and actions themselves (though they be so called) are not simply sinfull, but the man that commits them. For not the matter of the action which proceeds from God, but the will and intent of the doer makes it to be sinfull. Now if those be not, much lesse can the bare substance of man be sinfull; but onely the man whose substance it is.

Fifthly, If every part of mans substance should be sinfull, then it followes that the haire upon our heads are even infected with it, and much more such abortives as perish before the soules infusion: and consequently must all rise at the day of Judgement againe to suffer (without Christs satisfactiō) infinite punishments.

None therefore is to be accounted sinfull, but onely that which necessarily serves to make up the perfect person of a sinner : and so much, so, is sinfull, and must and shall be punished in it selfe, or Christ.

6. Sixthly, There is no law given to substances, but to creatures, not to parts, but persons : neither can any other be accused, condemned, or convicted of sin.

Rom 4.15. *Now where no law is, there is no transgression*, saith the Apostle : not simple parts therefore, but onely persons can be sinfull.

7. Seventhly, It is manifest it could have no actual sin, and originall sin is not of that nature (as was before shewed) that it cannot come to us neither by the soule nor body, nor union of both, if it be created : and by propagation onely, if it be propagated ; for which cause Christ onely was freed from the ordinary course of propagation.

Lastly

Lastly, If sincere substances be
sinfull, it cannot be shifted but
Christ was infected with origi-
nall sin; for his substance was
in *Adam*, in as much as he was
his sonne, and so by this doc-
trine must needs be sinfull. But
this seemes to be graunted by
Divines, and therefore they say,
that the holy Ghost did in the
same moment that it was assu-
med, cleanse that masse where-
of his body was made from sin:
and so it was sanctified from the
first conception in the Virgins
wombe. Whereof we give this
reason, that it became not the
eternall sonne of God personal-
ly to assume unto himselfe a na-
ture, stained, defiled, and pollu-
ted with sin. And farther they
say, that indeed *Mary* was a sin-
ner, but the masse of flesh which
was taken out of her substance,
was at the same instant sanctifi-
ed by the operation of the holy
Ghost. So that it is graunted,

This doc-
trine not
so well
cleared
of old.

that the substance whereof Christs
humanitie was made, was sin-
full before it was assumed. This
point not being so well cleared,
hath much troubled the Church
in former ages; being assailed
with divers dangerous errors,
why else did the *Marcionites*
and *Manichees* hold that Christ
had an incorporeall or heavenly
body, w^{ch} was not take from the
Virgin, but only passed through
her; and what else caused *Apollina-
rius* to hold, that Christ had
no humane soule, but only a bo-
dy which was insouled with the
deity, but to free him from sin?

2.

If it had
been sin-
full, it
could ne-
ver have
been sanc-
tified.

That we may therefore fully
clare this truth from all such
phantasticall opinions; I deny
that it can be truly and properly
said that Christs humanitie was
ever sinfull. And not onely for
the former reasons, but because
if it had beene sinfull, it could
never have beene sanctified; the
Sonne of God could never have
beene

bee incarnate, nor any man
 ever saved. For who should have
 purged away that sin: the holy
 Ghost: nay: there is one onely
 Mediator between God and man,
 the man Christ Jesus: and it is
 through his blood that we have re-
 demption, even the forgiveness of
 sinnes: and it is the blood of his
 crosse, that reconcileth all things:
 And againe, it is the sprinkling
 of the blood of Christ that giveth
 power to the purging away of
 sin: and therefore also it is said,
 that without shedding of blood there
 is no remission. So that the blood
 of Christ onely cleanseth from
 sin. Yea, but the holy Ghost also
 sanctifies. It is true, the holy
 Ghost doth now sanctifie the e-
 lect, purg out sin, & infuse grace:
 but all by vertue of Christs re-
 demption. For if he had not first
 (I meane in the order of nature)
 take away the guilt by his blood
 no man could have been sancti-
 fied by the Spirit. Now this he
 could

1 Tim. 2.

5.

Eph. 1. 7.

Col. 1. 14.

20.

1 Pet. 1. 2.

Heb. 9. 12.

Obj.

Mat. 3. 11.

Ioh. 3. 5.

Rom. 8. 14.

could not doe by his own humi-
 nitie, for it was impossible that
 he should purge sin, by that blood
 which he had not: & therefore if
 it had been necessary, that Christ
 should have takē away the guilt
 & corruption of his own nature,
 (w^{ch} could not be but by the same
 nature taken) before he tooke it;
 it had been impossible, that ever
 Christ could have bin incarnate.
 Yea, but God is omnipotent.

Obj. 2.

True, but his omnipotency can
 not work contradictions, & such
 is this: we must take heed there-
 fore how we hold this, lest at un-
 awares we shut out Christ from
 being a Saviour, and our selves
 and all other from salvation by
 him. Now then if his substance
 was never sinfull, the worke of
 the holy Ghost herein was not
 to cleanse it from sin, but to sepe-
 rate that w^{ch} was not sinfull in it
 selfe, from a sinfull creature, that
 so being free, it might be assured
 by the divine nature, & subsist in
 the person of the same. CHAP.

CHAPTER XXIV.

How Christs Incarnation was free from corruption?

THis ground being laid, wee have a faire way opened for the freeing of our Saviour Christ from sin in every respect, although his soule and body came from *Adam* as well as ours: which we shall more fully conceive by shewing how it was, and why it was so. For the first, seeing neither the substance of soule or body, can be sinfull, as it is substance, but as both together are a person; for as much as Christs soule & body is no person, but as it is united with the divine nature: he, namely, his person never was, and so never could sin in *Adam*. And thus is his person free. If then it be said that though his person was not, nor could sin in *Adam*, yet seeing his humanitie was in him,

How
Christ was
free from
sin.

I.
How free.

I.
His per-
son free.

His huma-
nitie free.

1.
From im-
putation.

2.
By propa-
gation.

3.
His sub-
stance in
the Vir-
gin free.

and came from him (else he were not true man) that must needs sin in him. It cannot possibly be neither. For as is said his humanitie without the divinitie never was a person, and not being a person but substance only, he is thereby exempted from the common condition of men, and originall sin could not justly be imputed unto him.

Neither could it be propagated, because he was conceived after an extraordinary manner without man: and thus is his humanitie free also. If it be further said, that though he be not sinfull as Christ, nor yet as having the meer substance of man: yet he must needs be sinfull as his substance was belonging to the person of corrupt *Adam*, in whom it was, and afterwards to the sinfull Virgin; that cannot be neither. For though it were sinfull as a part of their persons, yet as it was so it was none of his.

his. Christ never assumed the
 portion of the Virgin (for one
 person cannot be another though
 sin were not) but he took her
 nature or substance only, which
 because it was good in it selfe,
 though full as hers, the holy
 Ghost did separate in (by an un-
 usuall course) from belonging to
 her person (and so being by it
 selfe it was sinlesse) and then it
 was instantly assumed by the ew-
 ternall Word, and so made the
 person of our Lord Jesus Christ,
 and that in the same moment
 that it was being by that union
 enriched wth supernaturall gifts,
 and exalted above all men and
 Angels. And thus also was his
 substance sinlesse, although it
 was the substance of the sinfull
 Virgin. And to conclude, this
 is he the immaculate *Embr* that
taketh away the finnes of the world.

Now all this was effected by
 the immediate working of the
 holy Ghost at the instant of his

Ioh. 1. 29.
 1 Pet. 1. 19.
 2.

Why his
 concepi-
 on was
 extraor-
 dinary.

I.
It could
not be by
man.

conception. For it neither might
nor could be performed after the
manner of mans sinfull propa-
gation. Because if man had mi-
nistr'd the matter of his huma-
nitie after the ordinary way, it
should have been sinfull in part:
that is, as man gave it to be a
part of Christs person, or indea-
voured the subsistence of that
nature in the person of the Son,
which nature alone would have
made a person, and consequent-
ly a sinner. For by the law of na-
ture in ordinary generation, so
much as man begets another
person, he begets another sin-
ner (which yet if the soule were
immediatly created, were so lit-
tle, as there could be no origi-
nall sin, as we heard before.) So
that by propagation the huma-
nity of Christ which is the whol
person, so farre as man could in
this cause have effected, should
have beene sinfull. And though
not meerey as humanitie, yet

as a nature finally propagated
from man, wherewith it was
impossible the divine nature
should be united. Seeing there-
fore it could not be by man: and
the Virgin neither might nor
could conceive alone (for cor-
ruption must have no hand in
it) it was necessary therefore
that it should be done by the su-
pernaturall power of God. And
seeing it must be done extraor-
dinarily by the immediate pow-
er of God, no person was so fit
for it as the holy Ghost, whose
office it properly concerns from
the Father and the Son, to con-
secrate and set apart for holy u-
ses, and especially to indue mens
soules with supernaturall gifts:
& therefore most of all in the in-
carnation of our Saviour Christ,
which was absolutely the most
holy of all G O D S externall
workes.

And this (as I am undoubted-
ly perswaded) is the true doc-
trine

Phil. 2. 6, 7

Heb. 4. 15

2. - 6.

1 Tim. 3.

16.

Why this
truth hath
beene so
long ob-
scured.

time of the Incarnation of our
Lord and Saviour Christ Je-
sus, who was like unto us in all
things, sin only excepted: made
of the same substance both for
soule and body; and therefore
true man; and yet not sinfull.
He was in *Adam* in respect of
his huminitie as well as we: and
yet sinned not in him as we did.
In the consideration of all which,
we may well say with the Apo-
stle: *Without controversie, great
is the mystery of godlinesse.*

Thus I hope, I have suffici-
ently manifested, both by Scrip-
ture and reasons drawne from
them, that soules are not imme-
diately created of God of no-
thing, but all mediately propa-
gated from *Adam*: yea, Christs
as well as ours, though his after
an extraordinary manner, be-
cause he was an extraordinary
man. From all which, it plainly
appeareth, that the holy Ghost
hath not left us to wander in

uncertainties, concerning the
soules originall, but clearly e-
nough revealed to had not made
for up two false opinions, one of
which they thought must needs
be true: and neither having any
footing in the Scripture, because
both false, the truth hath bene
long obscured, and both ac-
counted doubtfull, and almost
curious, because difficult to be
knowne.

the voice of nature is the only
true voice of God: and as the
divine voice is the voice of God.

Chapter XXV
Natural reasons, proving the soules
propagation.

Hitherto wee have proved
the soules propagation, by
testimonies and reasons drawne
out of the Scripture: and now
wee are to proceed to naturall
reasons, which in worth and au-
thoritie are to be regarded next
the former: they being the word
of God wrought, as the other is
his

The na-
ture and
validitie
of naturall
reasons.

his written word : the one we
 call the voice of nature, the o-
 ther the word of grace : the one
 immediately manifested in the crea-
 tures, the other immediately re-
 vealed by himselfe. For if na-
 ture be (as is usually commonly
 than truly said, *ordinaria dei po-*
tentia) the ordinary power of
 God, as miraculous workes are
 his extraordinary power : then
 by like reason it followeth, that
 the voice of nature is the ordi-
 nary voice of God ; even as the
 divine Oracles are his extraor-
 dinary voice. Now as this que-
 stion chiefly concerneth nature,
 so the resolution thereof ought
 chiefly to be fetched from na-
 ture : whose sentence is there-
 fore so much the more to be
 respected ; yea, so much that
 though the Scripture said no-
 thing, yet natures testimony
 were in this of sufficient credit
 alone. And if we will hearken
 to nature, I doubt not to make

it appeares, that there is nothing
more manifest in nature, than
this immediate manner of the sense
propagation: and when as well
nature as divinitie concludes for
it, I see not with what reason it
can be gainesaid. *by reason of*
The first naturall reason which
I will produce, shall be from the
nature of reason it selfe: which
teacheth not to beleeve any
thing for which we have no
reason. Scripture, nor experi-
ence. Some things our senses
teach us to beleeve, as the ver-
ties of the Loadstone, for we
can render neither Scripture
nor reason, but only experience.
Some things reason teacheth us,
as that the whole contains the
parts, which we would beleeve
without Scripture or experi-
ence, onely by reason. And some
things wee receive from Scrip-
ture, as the Trinitie in the Uni-
tie, which cannot appeare either
by sense or reason, but onely by
faith.

1. Reason
from the
nature of
reason.

It hath
neither
Scripture,
sense, nor
reason.

1.

2.

faith. But none of these can manifest the soules immediate creation, but it is confessed to be above sense or reason, neither is there any Scripture to prove it. For we never heard of a soule newly created since the first in the beginning. It is likely that God should continually do such wonderfull workes, which the Scripture never spake of, and whereof there can no example be given; yea, it is not contrary to all sense and reason, that God should worke a perpetuall miracle, and that the most omnipotent worke that can be, and yet this onely among all the workes of God should be omitted in the Scripture. If there were such a thing as this, wee should neede none other Arguments to confute all the Atheists and Epicures in the world; this therefore of all other should have beene revealed, if it had beene so.

Seeing

Seeing therefore there is no
divine testimony to warrant it,
there had need be strong rea-
sons to make a man beleve it.
Neither is it unreasonable one-
ly, but as it seemeth to me a
most unnatural opinion: cleane
contrary to the whole order of
nature, and end of all Gods
extraordinary workes. For al-
though the supreme goodnesse
of Gods would not content it
selfe without producing more
good, for which cause he cre-
ated the world: yet for as much
as his essence is chiefly mani-
fested in the vertues which are es-
sentiall to himselfe onely, and
the end of all his workes is to
manifest himselfe, which as it is
the greatest good, is his greatest
glory: he therefore could not
without disparagement to his
own excellency, worke alwayes
immediately in the matters of
his creatures, as in creating new
substances of nothing, but one-
ly

2.

From the
order of
nature.

should si-
-miliba
ni bound
-mionedi

Why God
made the
world.
Why he
instituted
nature.

ly in bringing to an higher perfection by qualifying them with his owne essentiall vertues, so farre as the creature is capable: and for this cause at their first creation he disposed all things in such order, as they might persist of themselves, without his immediate working any more in their matter or substance, which order we call nature.

It breeds
a distur-
bance in
the course
of nature.

Now seeing this is true in Angels and all other creatures that ever God created; were it not unreasonable & unnaturall too, to disturbe the order of all Gods workes in exempting man only? Nay, then let nature goe to wracke, and every thing be done miraculously, for the whole order of nature is broken, and instituted in vaine. And for my part, I thinke that God would have rather created men together when he made *Adam* (as he did Angels) than thus to continue creating to the worlds end.

But

But it pleased the wisdom of God to make choice of this course, not onely for the former reason, namely, because it was most fit for the excellency of his nature, which might worke no more in the substance of his creatures than needs must: but also for the meannesse of ours, which require his working by meanes, after a naturall order, proportionable to that reason he hath given us (which onely our nature was capable of.) the better to manifest himselfe unto us.

Againe, that so he might propagate his Church of mankinde successively by course of nature, who thus according to his decree might and did all fall most fitly and justly in one *Adam* by nature; as they are restored againe most fitly and justly in another *Adam* Christ Jesus by grace: And lastly, that he might not work perpetual miseries, which

onely

3.
From the
end of
GODS
workes.

1.
This is a
disparage-
ment to
God.

2.
Unfit for
us.

3.
Against
the order
of grace.

4.
A vaine
worke a-
gainst na-
ture.

dy from him. For if we receive
only the least part of our selves,
that is, our bodies from him,
then he doth not beget a man,
that is to say, a reasonable crea-
ture, but only a brut or some what
formless matter, or dead car-
case, for such an unreasoning thing
is the body without the soule;
and though a soule comes after-
ward from another, that is no-
thing to the parents, for they
beget only the former; and I
trow it is unjust to make them
father that which they never
beget. So that by the course of
nature, if man doe not beget the
whole man, he cannot possibly
be said to be a father to the whol
man.

This farther appeareth for
that by the law of nature, it is
not the giving of the matter al-
one, much lesse the matter of
the body onely that makes a fa-
ther, for that is of the elements:
in the conveyance whereof the
father

Obj.

Ans.

ad illa.
et ratio
quod a
quod a
quod a

No father
without
giving the
forme.

father is as it were an instrument only : but the forme is properly and immediately his, which if he doe not propagate to his offspring, he can no more be a father to his children, than to fleas or lice, that breed of his matter, but without his forme, than which, what grosser absurditie can be in nature.

3.
Else he
cannot be
a father
to the bo-
dy.

Besides, man should then be so farre from being a father to the whole man, that he could be father to no part of him. For he can be but partly a father that begets but part of a creature, and so not a whole father to any part. And if fatherhood consists especially in giving the forme, and that comes only from God, he onely is a father to the whole man rather : yea, is not there much more reason to say, God onely is our father, because the soul, the more noble part, comes from him ; than that *Adam* is, because the baser part the body, and

and yet not the body neither, but something like the body comes from him? I suppose any reasonable man will grant it, without any farther reason.

And thus he cannot be father to our bodies, unlesse to our soules also: yea, it is impossible in nature, that he should beget any thing without the soule. For there can be no naturall body without forme, and no forme of a humane body but the soule.

If therefore man doth not propagate the soule, together with the body, he cannot propagate any thing but a meere nullity, viz. nothing at all.

Moreover, I say, he cannot propagate at all, for generation is not of parts, but of creatures, the matter and forme simply considered, cannot be said to be generated, but the creature, consisting of matter and forme: and therefore when I say the soule

4.

Else he can beget nothing.

5.

Else he cannot beget at all.

is generated or produced, it is to be understood joyntly with the body; because the whole is: otherwise neither can properly be said to be generated, but rather congenerated: so that if man begets not both, he begets not at all.

Ob.
Ans.

Else man shall be inferior to beasts.

Ob.
Ans.

Againe, If man cannot beget man, he is by nature herein inferior to brute beasts, yea, even the basest creatures, who yet can propagate their like, both in regard of soule and body: And to make man herein inferior to beasts, what can be more absurd? Neither is it not any disparagement, so long as his soule comes from an higher principle; for it is not onely an *indecorum*, and a grosse deformity in nature, that man should be left destitute of that power which is given to brute beasts in so maine a thing, yea, even the highest degree of naturall perfection: but also it casts an aspersion upon God him-

himselfe, as if he were overseene in endeavouring to make a creature subject to the lawes of nature, of so high perfection, as could not be subjected therunto: and so God should faile in his workmanship, and be constrained to helpe himselfe, and worke perpetually in creating soules, notwithstanding his creating all Angels together, which could not be propagated, and instituting naturall meanes for the rest, that so he might rest, and yet cannot.

Yea, doe not the contrary directly follow, and not onely from the common rule in nature, like begets like, and therefore, man, man: but also because if man be the most excellent of the creatures, having all or at least the most excellent faculties in an higher perfection than they, he should so much the rather be more able to propagate his like than they? yea,

N

shall

7.
Like begets like.

shall any beast bring forth another, which shall be able to persist of it selfe, and bring forth more; and shall the God of all creatures make mans nature so lame and imperfect, that he and he onely cannot goe alone as well as they, unlesse God leade him? If this be true, God shall be the most step-father to man, and man the worst creeple of all Gods creatures.

8.
Every man
two fa-
thers or
none.

Furthermore, As men can have no children this way: so children can have no fathers, or else every one two fathers. For if the soule comes from God, who is a mans father, the whole mans, I meane? not *Adam*, for he is the father of our bodies onely; nor God, for our soules only come from him. If then neither God nor *Adam* be our father, whose sonnes I beseech you are wee? By this doctrine he is a wise childe that knowes his owne father. Perhaps

haps it will be said, wee are the
sonnes of both. But then every
one must have two fathers, an
infinite and a finite father. Oh
strange absurditie, and no lesse
ridiculous than impossible! for
how can both be, when by the
lawes of nature neither can?
To be short, either they must
make G O D and *Adam* both
one, or else every childe must
have two fathers, or none at
all.

Neither is it without force,
that children are ordinarily like
their parents, and not onely in
the features of the body, but in
the faculties of the minde also.
Now though all foules be essen-
tially alike, and this is not al-
wayes true, neither in soule nor
body, for divers reasons, yet
since it is true in both for the
most part, it appeareth that the
parents have more in generati-
on, than the body; yea, so much
as the whole man is ordinarily

9.
Children
like their
parents.

like the parents, so much is the whole man propagated from him.

CHAP. XXVII.

Reasons from the nature of the soule.

Every man
must have
two souls.

Neither is this kinde of propagation more agreeable to the ordinary course of generation, than to the nature of the soule it selfe : nor that of the immediate creation more contrary to the one than the other. For, first, as by that doctrine every one must have two fathers, or none, so also two soules ; for if the rationall soule be infused by God after the perfecting of the vegetative and sensitive soules, as they are called (though in truth both be performed by one soule, as wee see in beasts) I would know what

what soule it was that did informe and shape the fruite before, giving it vegetation and sense? These things cannot possibly be done without a soule, which if it were not the rationall, was some other unreasonable soule, such as is in beasts; and so every man must have two soules. For wee see by experience, the former did not perish at the comming of the latter, as it is in the forme of corporeall substances, when one perish, then another succeeds; but here both remaine, and therefore either must be mingled and made one with the reasonable soule (which cannot be unlesse it be corruptible;) or else every man must have two soules, one reasonable and another unreasonable: which opinion is verily as farre from reason, as the soule is from being unreasonable.

Againe, The soule is an essen-

2.

The soule
the chiefe
part of
man.

tiall part of man, and the very forme of man, without which man is not man, and therefore it is against nature, and contrary to all reason, that man by the course of nature propagating a creature like himselfe, should not be able to propagate such an essentiall part as the soule is: especially seeing it is graunted he can propagate such an accident as sin is. Yea, how can this doctrine possibly be true, that man should propagate that w^{ch} is unnaturall, & not that which is naturall; an unnaturall accident, and not a naturall essentiall part? sin which cannot be without the soule, and not the soule without which there can be no sin.

3.
The soule
compared
with o-
ther spi-
rits.

This also will farther appeare, if we compare the nature of the soule with other spirits. For it is observed by the learned, and manifest even to the ignorant, that God hath created three sorts

sorts of spirits in the world.

First, Angels, which are so spirituall that they cannot be joyned with bodyes.

Secondly, The spirits of beasts, &c. which are so corporall, that they cannot be seperated from bodyes.

Thirdly, Mens soules, as a mean which can both live without bodyes (as after death) like Angels; and united with bodies, as in this life like beasts.

Againe, we see it is the will and ordinance of God, that Angels should neither increase nor decrease : corporall spirits (as I may call them) both increase and decrease : and that soules should increase and multiply, but never decrease or perish. Doe not then the order of nature teach then , that as Angels are immediatly created by God onely, and the spirits of beasts altogether mediately propagated, so the soules of men, which

are the meane betwixt both, should be produced, partly by the immediate power of God, and partly mediately by propagation, or rather by such a manner of production as is even a meane betweene creation and propagation. It were to disturbe the order of nature, to confound the nature of the soule, and to make a mingle-mangle of the orderly workes of God, to deny it.

4.
The nature of the soule it selfe.

And this is no lesse apparent, if wee consider the nature of the soule alone, then compared with others. For it is to be considered, that the soule is the lowest nature of all incorporeall spirits, indued with power to use the bodily organs, to those purposes whereunto they were ordained by nature: but chiefly by its rati-
onall faculty, to get knowledg of all sensible things, which senses are so proportioned by God, that the reasonable soule by
them

them get all its naturall knowledge. Yea even our knowledge of God himselfe, doth ordinarily arise from sense, onely ordered by reason: and reason it selfe is a meane betweene the sense of beasts, and intelligence of Angels. And therefore God hath united the soule with the body, it is incomplete without it, it naturally desires union with it, it cannot ordinarily know any thing but by it, and the end and use of it is in all things naturally to worke mediately by the body. For the soule is not such a strange nature, dwelling in the body miraculously, as some imagine, but lovingly united by a sweet union, and fit concordance in nature. And therefore without question, as the nature, use, end, and all ordinary faculties and workes, are naturally and mediately by these corporall natures, so also is the originall;

and could not otherwise have such union and sympathy with the body. But yet as the nature and workes also are some wayes extraordinary, without and above all elementary natures, so proportionably thereunto, God hath an extraordinary and supernaturall worke in producing of it.

5.
The faculty of propagation seated in the soule.

Another reason that the soule is propagated, may be because the faculty of propagation belongs as well to the soule as the body: yea, hath originally the chiefe seate in the soule onely. For the body alone is but a dead instrument (as the pen in the hand of the writer) and therefore must needs be in the soule, which is the first principle, and principall cause of all actions: unlesse wee should graunt more soules than one, and disturbe, yea, destroy the uniforme government of nature, by placing divers commanders in one body.

dy. Now if the soule hath a part, yea, the chiefeft power in propagation; it were most absurd to say, that all is spent in the producing of I know not what brutish thing, which is neither man nor beast. And seeing according to the rule of reason, such as the cause is, such also is the effect: how can it be but the soule must produce a soule, and consequently the whole man the whole man.

Add hereunto that the soule doth accompany the seede, and perfecteth the body from the very first conception, which not onely the ancient Philosophers acknowledge as most agreeable to nature and reason; whence it is that nothing is more comon with *Aristotle*, than that the power of the soule is in the seed, making its owne house, fitly framing the bodily organs, and bringing them to the highest perfection that the first constitution

6.

The soule present in conception.

Arist. de gen. anim. l. 1. cap. 3.

Scal. Exerc. 6.
Sect. 5.

tion of the matter is capable of : but even amongst our modern Philosophers and Divines, it is acknowledged, for such effects cannot be done without a soule, as the most acute *Scaliger* abundantly proveth. And if the soule informes the seede at the very instant of perfection, when there are as yet no organs, is it not more probable, that it is mediately propagated with the seede, than immediately created by G O D ? Yes doubtlesse. Neither need any doubt how the rationall soule, can informe the seede without organs, know that the chiefe, yea, the only immediate organs of the soule are the spirits, and these are as well in the seede, as in the most perfect body.

The soules
worke in
the Em-
brio.

Although therefore there are, as yet, no eyes or eares, for the soule to heare or see with, yet there is worke enough for it, to heate and coole, moysten and dry ;

dry; and thereby to sepeare and conioine, to thicken and thinne, to extend and contract, to make rough and smooth, to harden and soften: these and such other are the workes of the soule, whereby it doth ordaine, place, number, and forme the seede. For though they be the prime and secondary qualities of the elements, yet in such a naturall body, all are done by the power of the soule, and none of all can be done without it.

Lastly, It appeareth that not nature, but God is the efficient cause of the soules procreation, because even elementary bodies cannot be produced without a more excellent efficient than themselves. For wee see that all naturall things, yea every plant that growes out of the earth, besides the materiall cause the elements, whereof it is compounded, and the seede whence it receiveth the forme, hath also

7.
God the
efficient
cause.

also an externall efficient cause, which certainly is the influence of the celestiaall Orbes, who by causing motion, gives it the first hint and power of growing. And seeing the soule hath such similitude with these corporall natures, that though they have not matter and forme as they have; yet having a spirituall kinde of composition, which for likenesse justly meriteth the name: therefore as the spirituall matter and forme thereof is propagated from the parents by the seede; so it must also have a spirituall externall efficient cause more excellent than it selfe, which can be no other but the immediate power of God the father of spirits. For as all naturall bodyes have an efficient cause correspondent to their natures, which in course of nature cannot be good immediately with whose nature they have so small affinitie, yea,
so

so great contrarietie : but these heavenly powers, with whom they have such sympathy, being of the same corporall nature, though of a more excellent temper : so the efficient cause of our soules must needs be agreeable to their natures, which cannot be the Starres, which are far inferior, but God who is also a spirit, and of a more excellent nature than our spirits ; even as the Sunne is more glorious than these earthly substances : betweene whom there is such sympathy, that even as plants welke and fade, without the force of their efficient, that heavenly lampe the Sunne, and the rest of those celestiall orbes, but grow and flourish with them : so how a soule seperated from God and one united unto his and injoying the beames of his grace, is either miserable or happy : we know in part, but cannot perfectly comprehend.

C H A P. XXVIII.

Reasons from other considerations.

Rareness
of humane
conception.

BESIDES these arguments taken from the ordinary course of generation, and the nature of the soule, divers other probable reasons may be produced. As first, the often failing, and indeed rareness of humane conception in comparison of other creatures, as common experience teacheth. Now if the soule be created after the perfecting of the body, then the first conception and breeding beeing by the power of nature onely, why should there not bee as much frequency and certainty in the propagation of mankind as of other creatures? This rareness of humane conception doth intimate unto us, that it is not by the power of nature alone that man is conceived in the

the wombe, but that there is some more speciall worke of God in it, than in the generation of other creatures. And if it cannot be denyed but God hath such a speciall worke in the conception of man, why should we not thinke that the soule hath its beginning then also, rather than (with reverence be it spoken) to put God to a double labour, and to set him twice on worke in every mans generation.

And this may farther appeare, not only by testimony of Scripture, which makes conception to be a speciall worke of God, and never mentioneth any extraordinary power, in the quickning & giving of soules to children: as when *Rachel* rashly cryed out; *Give me children or else I dye*; *Jacob* gravely answereth, *Am I in Gods stead?* And so when *Boaz* went in unto *Ruth*, it is said, *the Lord gave her conception*: but even

2.
God should
be tyed to
nature.

even reason it selfe will evince it. For is it not an absurd thing, that God should waite our leisures, and be set on worke at our pleasures? And yet this must needs be, if God create soules after the forming of the body; for then the former being done by the power of nature, God shall be bound to give soules immediately whensoever nature produceth bodyes: unlesse hee should suffer children to be born without soules, or corrupt and kill their bodyes before they be informed, (and so indanger their mothers too) both which are both against nature and reason. Whereas if this mediate manner be admitted, this cannot justly be objected, for as much as God shall not then produce mans soule according to a particular immediate and new creation: but according to his almighty blessing, powerfull ordinance, and constant conser-
ving

ving providence: which though it be somewhat more immediate in this than in other cases, yet it is still within the lists of nature, nature it selfe so requiring.

Yea farther it followeth, both by divine and naturall reason, that as God hath from eternitie decreed concerning man above all creatures, both who shall come into the world, and at what time: therefore accordingly he must needs have a work in mans conception above all other creatures. Which what can it be in the course of nature, but that he is the immediate efficient of mens soules, whereby he blesteth or blasteth, furthers or hinders, mans conception at the first, and so by a speciall providence, orders the same according to his owne most wise decree. And hence it is that men cannot propagate either what or when they will.

Againe,

3.
The excellency of mans nature requires it,

4.
God and
nature
should
worke in
vaine.

Againe, Otherwise this absurditie will also follow, that there are many children, begotten, conceived, formed, quickened with sense, and so well nigh perfected, and yet dying before the rationall soule be infused, they shall never rise againe at the end of the world; that God might be glorified in their salvation or damnation, unlesse he should then create new soules for un-informed bodyes. And this besides crossing the word of God, which teacheth that all that are conceived in sinne, must be punished in Christ or themselves, for the satisfying of Gods Justice: wee must absurdly frustrate the workes both of God and nature, notwithstanding, neither can doe any thing in vaine.

5.
Unnatural
conceptions
voyde
of reason.

Furthermore, It is manifest that not nature alone, but the efficient power of God is joyned with the propagation of soules,

soules, because it is wholly denyed to such copulations as are out of kinde. For nature alone would make a mixture, whereas notwithstanding, we see that some kinde of creatures, as Apes and Satyres, which (as it is probable) were at first begotten by such unkindly conjunctions, are not indued with reasonable soules. Or if not they, yet it is possible that humane seed should be mingled with other creatures (for which cause buggery is forbidden in the Law) and yet such issue is altogether soulelesse, and voyde of reason: although it cannot be denyed but naturall sense may be and is the more perfect in them, and so they more craftie than other creatures. They therefore make a monstrous and prophane mingle-mangle that would have man propagate his like by the power of nature incerely, as other creatures doe.

On

6.
Soules infused in adulterous generations.

On the other side it is plaine also, that it is not altogether immediately created by God without naturall meanes, because it is not denyed to children that are unlawfully begotten: for then God should seeme to approve of that which is evill. For albeit it is true (as it is commonly answered) that it is good in God to make stolen come grow, because that order of nature is good, though the action of stealing bee naught, and there is no reason he should alter that good institution of nature, for the personall corruption of some men: yet this helpeth them not at all, who maintaine the immediate creation of the soule, but onely freeth him in regard of this mediate manner and naturall order in propagating soules, which is indeed this way sufficiently answered. But if (as they say) there be no naturall order for the soules
pro

propagation, but they come immediately from God (he not being bound to infuse soules, but where he pleaseth) he cannot be free from tollerating, if not allowing and approving of evil in this behalfe. Whereas in the other, though he be not bound neither (unlesse by his owne band) yet he may lawfully by the just order of nature.

Moreover, Concerning the matter of the soule, seeing wee see by daily experience, that nature by vertue of Gods first ordination, doth out of the dead matter of the elements, continually produce so admirable powers, as seeing, hearing, &c. yea, common sense, phantasie, memory, and all those cogitative vertues which are in brute beasts ; the manner of which working is above humane reason to conceive : how can it seeme strange that the God of nature

7.

Sense ariseseth out of the dead elements.

The corporall seed
a fit instrument.

nature by his owne speciall assistance, should out of that farre more excellent and diuine nature in man, produce others like unto it, though we cannot conceive the manner how: Even this well weighed, will adde no small credit to this truth amongst the wise.

Lastly, That the corporall seed is a fit instrument for nature to use in so high a worke, is manifest enough in as much as it is of a more excellent temper, especially the spirits therein, being more purely subtile, and temperate, than they are in any other creature in the world. And how this may farther the operation, and consequently the propagation of the reasonable soule, appeareth in that Elephants, who being of a more excellent temper, and coming nearer to the nature of man than other creatures, doe both live longer, and are (as I may say)

induced

indued with more reasonable
parts than others. So that al-
though the soule cannot arise
out of any elementary temper
(as appeareth by the immortall
nature, which even naturall rea-
son is able to demonstrate;) yet
there is no question, but it may
bee instrumentally furthered or
hindred thereby, yea even in
the most excellent workes of
reason, this beeing indeed one
of the maine reasons in nature,
why one man excelleth another
in wisdom: Now then seeing
the Spirits in humane seed are of
such a transcendent nature, not
merely corporall, but approach-
ing very neere to the nature
of the soule, whereby they are
soone acquainted and easily in-
ited, and used as the hand of
the soule, even in the most di-
vine operations of reason: why
should they not much more be
a fit instrument for the convey-
ance of the soule in naturall ge-
ne-

acration. And thus I have finished my taske in proving this manner of the soules propagation, both by divine and naturall reason.

CHAP. XXIX.

And answer to some objections against this manner of propagation.

BUT now me thinks I heare some call me backe, saying, I contradict my selfe in that I say, and that even this meane way hath its extremities. Having therefore shewed that the soule of man can neither be immediately created by God, nor yet meerely propagated by man, and proved this middle way betweene both, both by Scripture and naturall reasons: I will now in the last place (that there may remaine

no

no

no just scruple to cavill at) briefly answer forme few Objections, which I conceive may be made more directly, even against this meane manner of the soules procreation, and so conclude.

The Objections are these foure.

First, That the soule shall not be immortall, if it may be resolved into a former principle, namely, *Adams* soule from whence all came.

Secondly, God shall hereby still worke immediately in the creation of soules, and so shall not yet have ended his worke, and rest from his labours.

Thirdly, Man shall still be inferior to beasts, in that he cannot beget his like alone, but must have more helpe from God than they.

Lastly, God shall still be touched with sin, in being the immediate efficient of our sinfull

Objections.

I Obj.
That the
soule must
be mortall
if it pro-
ceed from
another.

soules. All which may be as easily answered as objected.

For the first, first, although it is true, that all mixt bodyes may be againe resolved into their former principles, the elements, whereof they are compounded, and out of which they arise: yet this is no impeachment to the soules immortalitye. For the comparison is unequal, and the causes nothing like, unless wee should say that all bodyes must returne into *Adams* also, whence they came as well as soules.

Secondly, Mixt bodyes are not the simple elements, but compounded of them: where as our soules are of the same nature, and no lesse simple than his was.

Thirdly, If it were compounded, yea, even of the elements, yet it would not presently follow, that it must needs be mortall, because corruption and death comes not onely, nor

so much from propagation or composition, as from divine malediction, for death is the wages of sinne, without which even Adams body should have beene immortall, as well as his soule.

Lastly, To this objection I will oppose an infallible conclusion, viz. that nothing can returne to nothing, but by the same manner whereby it receives the first being. And hence it is that all creatures that are produced out of the elements by the power of nature, doe by nature resolve into them againe: but because mens soules cannot be propagated from their parents, but by the immediate power of Gods concurring, hence it necessarily followeth, that neither can they be againe dissolved or annihilated but by the same omnipotent power. This therefore doth invincibly prove, so farre is it from dis-

2 Obj.
That God
still works
increating
Soules:

1.

proving the soules immortallitie.

For the second, that God shall not yet rest from his labour, but be still set aworke in the creation of soules.

I answer, first, here is no creation of any new kind of creature, which they of the contrary party would have us to take for a sufficient answer.

2.

Secondly, Which is more, here is no new substance created of nothing, but onely produced out of former matter.

3.

Thirdly, It nothing oppugnes Gods resting, to worke immediately in some things, as by his holy Spirit in the hearts of Gods Elect: in such things the Father worketh hitherto and the Sonne likewise.

Ioh. 5. 17.

Lastly, This worke is no part of creation properly, but of preservation, which is ordinarily eithet mediate or immediate. Mediate, for all elementary creatures,

natures, and individuall natures, are preserved by God; but by the meanes of nature or rather naturall meanes: but now nature it selfe, (or as I may say) the very nature or Symmetry of nature, is preserved by his owne immediate power, there being no nature above nature, but onely his to preserve it. And by the same immediate power it must needs be that the production of soules is conserved: the excellency of whose nature, is such as can have no naturall or mediate efficient cause, and therefore of necessitie it must be his immediate providence onely, and that even by course of nature.

To the third objection, that if mans generatio requires more helpe from God than other creatures, his nature shall therein be still inferiour to theirs.

I answer, That no creature can propagate the like alone, no

3 Obj.
That man shall still be inferiour to other creatures.

more than he; and that he doth as much in the generation of his like, as any other creatures doe in theirs. For it is well knowne, that in generation, besides the matter and forme, which proceeds from the generators, it is necessary that there should be an efficient power, coming from an externall cause, which all grant to be the influence of the celestiall Orbes; whence is that common Proverb amongst Philosophers; *Sol & homo generant hominem*; now seeing man gives the matter and forme of the whole man, soule and body, though in regard of his soule, he hath a more excellent efficient than they, or rather the same efficient after a more excellent manner, that is, immediately; this is so farre from disparaging, that it exalteth mans nature above all other creatures in the world. Nevertheless, if man did not give both matter and

and forme, which were indeed
justly objected, and he should
be herein according to the or-
der of nature inferior to all o-
thers, as we heard before wth n^ots.
Lastly, The last objection, that
God shall be touched with sinne
in being the immediate efficient
of our sinfull soules, is easily an-
swered: for God is simply the
efficient cause of the soule, and
not of sin, but that comes from
our corrupt parents, who sup-
ply the matter of the whole
man, corrupt and sinfull like
themselves. It being Gods just
ordinate in Nature, that as the
tree is so should the fruit be.
And thus sin is merely acciden-
tal in respect of God, who as
he made man at the first per-
fect, so also this ordinance of
generation, whereby he should
have begotten children perfect
like himselfe, but he by his fall
corrupting himselfe, hath like
wife corrupted all his posteritie,

4 Obj.

That God
shall still
be touched
with sin.

Rom. 1 1.
16.

albeit God still performed his
part as perfectly as ever, in con-
ferring of his efficient power for
the producing of them. Thus
then we see how the generati-
on of men which should have
been perfect, is become sinful
through our faults, and not
Gods, and why then God did
not make man new againe, or
stop sin there, but continue his
first institution, might be sub-
sufficiently cleared, but is not in
this place to be disputed.

God himselfe being the author
of this sin, and himselfe the
author of the grace which
overcometh it.

CHAP. XXV.

*This Conclusion, recapitulating the
summe of the premisses.*

In a new time to conclude
this so difficult a doctrine,
which as in the beginning it
seemed so hard that some words
could sufficiently expaine it, so
now it thinkes it is so plaine
and

Use of this
Tractate.

and easie, that I feare nothing more than that I have insisted too long in the prooffe of that which I thinke no man can or will deny; yet considering that such is the curiositie of some in this age, that are wittily acute, and such also the difficultie and necessitie of understanding this doctrine aright; that a mans life were well bestowed in giving full satisfaction therein; this short discourse I hope will not seeme over-long to the judicious.

I conclude therefore as before, first, that the soule is neither immediately created by God of nothing, nor yet merely propagated by man without his immediate power: but that he hath instituted a naturall order whereby the whole man begets the whole man, both soule and body, and as well the one as the other. Not the soule the body, nor the body the soule, nei-

The originall of the Soule.

neither the soule the soule alone, nor the body the body alone, yet in this order, the soule the soule only immediately, but mediately by the body; and the body the body only immediately; but mediately by the soule. And thus in man the whole propagation, the whole, as concerning matter and forme as well as other creatures, albeit in the one the immediate power of Gods concurbeth as an efficient cause, and naturall meanes onely, in the other.

23
The immortallie of the soule.

- From this naturall yet divine beginning, I also conclude the immortall nature and everlasting continuance of the soule. For seeing it is not produced by the power of nature alone, nor yet made of any corporall matter, but spirituall both for matter & manner, whetsover it excelleth all other creatures, though united through Gods institution to the naturall generation:

it must needs transcend the condition of all corporall creatures, as well in the end as in the originall, and so can be no lesse than immortall, though we goe no higher than the rules of nature.

Hence also I conclude, that all Adams off-spring are infected with that staine of nature which he contracted to himselfe by sin; which is propagated from parents to children together with the whole man the subject thereof; and that without any fault in God, it being our act and not his, our sinfull soules proceeding not from him but our sinfull parents, and so not being corrupted by him, but by our selves in *vulgar*.

And lastly, hereby also appeareth the puritie of Christs incarnation, who though he were true man like unto us, and made of the same substance both for soule and body, yet was not

an
eviled or
mortal
nature

3.

Originall
sinne.

4.

Christs
incarna-
tion.

pro-

Reasons
to beleeve
without
reason.

propagated after the common manner of men; to avoide that infection of sin which was receive in propagation.

Now if any cannot conceive through the subtle conceit they have of it, how the soule should minister any matter to the producing of another (which I confesse is hardest;) yet considering that most of the most learned ancient Fathers and Schoolmen in former times, have allowed a creall bodyes even to the Angels themselves: it cannot be thought absurd, that I ascribe such a spirituall composition to soules, as hath such a neere resemblance unto corporall matter and forme, as may well stand both with this manner of propagation and the divine nature of the soule. And if thus much be not granted, it cannot appeare in nature neither, how it can be united with the body, the one being in my conceit as hard.

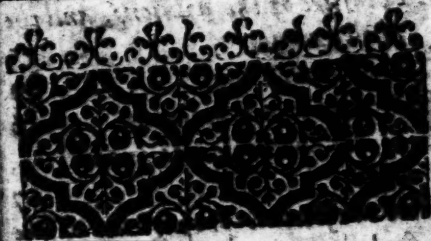
hard to conceive as the other. But seeing I see the one is, I beleeve the other may be. And further I adde that, that though this did seeme to disagree with reason, yet wee ought rather to beleeve it than the other which we plainly see doe disagree with Religion. But to conclude, seeing wee see the reason why wee cannot see the reason, let us not be so vainely curious to enquire, of that which we know certainly we cannot certainly know, let us content our selves a while not heathenishly to reason, but Christianly to beleeve, and shortly after this life, all these things shall be revealed unto

us.

Phil. 3. 15.

F I N I S.

hard to corrective as the other.
 But seeing I see the error, I be-
 lieve the other may be. And
 further I add that, that though
 this did seem to disagree with
 reason, yet was ought rather to
 be given than the other which
 was plainly false. I agree with
 reason. But to conclude, see-
 ing we see the reason why we
 cannot see the reason, let us not
 be so wisely, curious to enquire,
 of that which we know certain-
 ly we cannot certainly know,
 let us content our selves with
 not hesitatingly to reason, but
 only to see believe, and
 thereby see this well all
 these things shall be
 revealed unto



A Compendious
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